

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

As an outcome of the widespread interest in the story of "The Bowmen" and the accounts of visions of "angels" at Mons which, rightly or wrongly, are supposed to have been inspired by the story, a book, "The Bowmen and other Legends of the War," is announced. The volume is to be published by Messrs. Simpkin, Marshall and Co., and will contain, in addition to "The Bowmen," three stories by Mr. Arthur Machen, all of which have appeared in "The Evening News." Mr. Machen is to be congratulated on the great wave of popular emotion which has carried his story into such prominence. As we said last week, the whole affair is a phenomenon in itself. The strange interfusion between the story and the reports of mysterious visions seen by our soldiers during the famous retreat from Mons will provide material for the students of psychology for generations to come. In the course of an article on the subject in "The Evening News" of the 27th ult., Mr. Machen refers to the interest excited amongst the clergy, and mentions the names of Dr. Horton, Bishop Taylor Smith, the Chaplain-General, and Sir Joseph Compton Rickett, President of the National Federation of Free Church Councils, as having made allusion to the visions.

Mr. Machen is apparently not entirely a Sadducee despite his scepticism regarding the reality of the stories of visions at the front. In the article referred to in the foregoing note appears a story of telepathic thought-transference and the vision of a soldier at Kensal Rise, to which we refer elsewhere in this issue. And in "The Evening News" of the 24th ult. he tells the story of a curiously verified dream. It concerns a young fellow who, while on holiday in Wales in August of last year, took a ramble on the cliffs and there fell asleep. In his slumber he had a vision of a strange country and of soldiers in armour—"all sorts of armour."

Most of them wore metal gauntlets either of steel rings or plates, and they had steel over their boots. A great many had things like battle maces swinging by their sides, and all these fellows carried a sort of string of big metal balls round their waist.

The vision only lasted a few seconds, but when later he received a commission in the army and went to France he saw the armoured soldiers of his dream. They were French soldiers wearing the armour recently adopted by the troops there, and he noted that

the things like battle maces were bomb-throwers, and the metal balls around the men's waists were bombs.

We might dismiss this as another of Mr. Machen's romances but for some remarks with which he prefaces the story.

* * * *

In the current issue of the "Journal of the Alchemical Society" appears an article on "The Beginnings of Alchemy" by Mr. A. E. Waite. He states that the earliest extant work connecting with Alchemy is known as the Leyden Papyrus which was discovered at Thebes and which is referred to the third century A.D. It contains seventy-five metallurgical formulae, for the composition of alloys, the surface colouration of metals, &c. The operations include tingeing with gold, gilding silver, and superficial aureation of copper by the process of varnishing. The text of the work is "held to demonstrate that when Alchemy began to flourish in Egypt it was an art of sophisticating or adulterating metals." This is rather a degraded kind of Alchemy even when compared not with Alchemy in its more spiritual aspects but with its purpose in actually fabricating the precious metal itself. There have been modern alchemists—there may be even some to-day who with crucible and furnace are endeavouring to arrive at the secret of the transmutation of metals. The present scarcity of the precious metal is perhaps sufficient evidence that the secret has not been discovered. It is certainly difficult to suppose that, if it had, its discoverers would refrain from putting their knowledge to practical account.

* * * *

Mark Twain, as we know, had some curious experiences in the supernormal way, and in spite of all that has been attributed to him in the matter of flippancy and impiety, he often shows a clearer understanding of the deeper issues of life than many a grave and reverend professor of theology. Lately we picked up his amusing extravaganza, "Captain Stormfield's Visit to Heaven," and in spite of its irreverence we found evidences of clear and strong vision. Captain Stormfield finds heaven a place of inconceivable vastness. It is only in one special province of it that there is any demand for wings, harps and haloes. There is no real need for them, but heaven is a place where nothing that is harmless and reasonable is refused to anyone. The new arrivals are fitted out with these things, but they grow tired of them in a few hours. They quickly learn that "that sort of thing wouldn't make a heaven that a man could stand for a week and remain sane." The wings are superfluous, since in heaven you have only to wish to visit a place and you are instantly there. However, wings have to be assumed when an angel visits the earth, because he is expected to appear in that guise, and would not be recognised without them. From an experienced spirit the Captain learns that in heaven you can appear to be of any age you choose. But when an old man sets himself to become a young one he finds he has made a mistake. The wisdom of maturity does not mix well with the inexperience of youth, and so forth. There is much more shrewd wisdom of this sort, and the book has doubtless done some good spade-work, as well as furnishing amusement.

Inayat Khan, whose "Confessions" are issued by the Sufi Publishing Company (1s. net), is by heredity a mystic and a musician. Five years ago he came to America and Europe to spread among us the knowledge of Indian music and of Sufism, but this little book is mainly concerned with an account of the experiences in his native land which led to his initiation into the Sufi order. He tells how he "strode continuously towards the ideal aim of life, until he arrived at his present unchangeable realisation of God." He travelled about in search of mystics and hermits, until he met a Master, whose face he had previously seen in visions, and under whose tuition he developed his "inner senses" and finally became a fully trained Sufi. The reader will be a little disappointed if he expects to find a detailed description of the mystical experience. The core of his teaching is this: "The mystic lives in the Being of God, realising His presence by the denial of his individual self; and he thus merges into the highest Bliss wherein he finds his salvation." He noted a growing curiosity in occult matters in the West, but he finds our interest in these things too objective. "Those," he says, "who study mysticism and philosophy, while omitting to practise self-sacrifice and resignation, grow egoistic and self-centred. The battle against self gives a mastery over self, which, in other words, is a mastery over the whole universe."

SIR WILLIAM CROOKES'S BIRTHDAY.

Sir W. Crookes's recent birthday (says the "Christian Commonwealth" of the 28th ult.) has been the occasion for more than one journalist to seek an interview with the veteran scientist who, in his eighty-fourth year, has joined the new Inventions Board of the Admiralty, and is also busily engaged on the Royal Society and Chemical Societies' Committees, with, as he confessed, as much energy and mental vigour as he enjoyed at forty. During the past week Sir William has been the recipient of many congratulatory letters sent him under the impression that his birthday fell last Saturday, but "I understand," he told the "Observer," "that I was born June 17th, 1832." Notwithstanding his grey hairs, he expects to celebrate many another natal day, for, as he told the interviewer, his own vision and understanding impress him with the belief that when this life comes to an end there is constant progress for the surviving spirit in the next. Sir William remembers talking with Russell Lowell of life on other planets, and sees no reason why it should not exist.

TELEPATHY AND AN APPARITION.

In "The Evening News" of 27th ult. appears the following account of a telepathic vision of a soldier at Kensal Rise, furnished to the paper by Mr. Leonard Williams, who received the story at first hand:—

A curious story of telepathic thought-transference, accompanied by a ghostly vision, is reported on good authority from Kensal Rise. Two or three evenings ago a woman who lives in that neighbourhood heard a loud knocking at her front door. She opened it, but nobody was to be seen. On returning to the sitting-room, however, she noticed a dim figure in khaki, standing at the further end. After some seconds this figure melted away. The woman told her husband, and the next evening they received a visit from an old friend, a soldier just back from the front, to whom she related the incident. He asked at what time it had happened. She told him at half-past seven exactly. "That's very strange," the soldier remarked, "for yesterday, while I was crossing from France, I looked at my watch, and, finding the time to be half-past seven, I said to myself, 'I wonder what Mr. and Mrs. —— will say when I drop them a call this time to-morrow evening.'"

THE psychical order is not the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, its conscious sharing in the eternal Divine life.—SIR W. F. BARRETT.

THE GUIDING HAND INVISIBLE.

SOME PSYCHIC EXPERIENCES

BY W. ILFRACOMBE.

In the literature of the Society of Friends many psychic experiences are related; and, as proofs of the fact of spirit intervention and help during times of stress and difficulty which come to those who are not Spiritualists often have a special appeal to outsiders, the following may be of value for the pages of LIGHT:—

In "The Friend" of November 29th, 1907, is a notice of the death and a short account of the life of William Beck, a minister in the Society, who in that capacity had visited Australasia. It is related that when in New Zealand Beck and his travelling companion, accompanied by a guide, were crossing the southern island when

a point in the Ottira gorge was reached where further progress by coach became impossible, owing to the road having been swept away by a sudden flood. The only means of proceeding was by crossing the river on a temporary bridge, consisting of the trunk of a tree thrown hastily across the chasm. William Beck was the last of the party to venture on it, and as they watched, they saw him suddenly slip, and remain suspended only by his arms. The guide cried out that he was lost, but to their amazement, for he possessed little muscular power, he drew himself up and, regaining his position, reached the other side in safety. That night he told his travelling companion that he, too, had thought he was lost, but as he hung over the raging torrent, he had felt a hand placed beneath him lifting him up, and he believed his life had been given back for a special purpose.

In America, as in other countries, war has often been the cause of much persecution of the Friends. I was told by a member of the Society that in the American Civil War many Friends who were called upon to enlist refused to do so, and suffered in consequence. Some, by command of the officers, were even placed in posts of danger, where, very often, they were wonderfully preserved. On one occasion a man, though not then a Friend, refused to obey any military commands, saying he believed it was wrong to take life. An officer ordered him to be shot, but the soldiers respected and loved the man so much that they refused to obey. The officer, in anger, took a rifle and aimed at him, but before he could fire was himself mortally wounded by a stray shot. Of course, it may have been merely coincidence, but is curious, nevertheless.

A few years ago I was introduced to a lady who told me of the following interesting personal experience, which I give as nearly as I can remember in her own words:—

I was at one time in very great trouble. I had lost nearly all my money, and, needless to say, many of my fashionable friends at the same time. Being by nature very independent, I decided to hide myself away from all friends—fashionable and otherwise—and try to live on what was left of my fortune. But at last the business in which all my little capital was invested ceased to pay any dividends. I had come to the end of my resources, could not get a situation, and was, therefore, deeply depressed and anxious. "Surely," I said to myself, "if anyone ever needed help from spiritual sources I do. Will help come?" I had to decide on something, for the day was near when payment would be demanded for my rooms. I can think better in the open air, so I decided to go to a seat where I had often rested while on a walk, and stay there till I could decide on some way out of my difficulties, or until inspiration came to me. But I wanted to be alone, so you can imagine my annoyance when I found another lady in possession. For a moment I thought of turning back, then it seemed as if a whisper came to me to carry out my first intention. I sat down, therefore, by the lady and tried to ignore her presence. In this I did not succeed, for I had an uncomfortable feeling that she was looking at me. Once when I turned my head towards her she smiled, but I instantly looked away, for I did not want her presence there. I tried again to think, even to pray, but it was useless; I seemed to be conscious only of that lady's presence. In desperation I looked at her once more, and this time was so struck with her kind, gentle face, I could not do other than answer smile with smile. She spoke; I replied; and in a short time, to my own amazement, I found myself telling her all about my troubles. At last she said, "I am leaving here to-morrow; will you meet me at the station? I think I can help you." Needless to say, I promised. On my

THE LATE MR. WILLIAM WALKER.

A VETERAN AND HIS WORK.

Mr. Henry Walker has kindly sent us some particulars of the life and work of his late father, together with a lengthy obituary notice and portrait from the "High Peak News" (Buxton) of the 24th ult.

The late Mr. William Walker was born at Hazel Grove, near Stockport, on March 22nd, 1849, and was therefore in his sixty-seventh year. Soon after he was twenty years of age he joined the London and North-Western Railway Company, and after being station-master at Hazel Grove in 1874, he was in the following year appointed as district agent for the Cromford and High Peak line. He retired from the service in 1909. At Cromford, where he resided for some years, he was an earnest Church worker and Sunday school teacher. In the early 'eighties he came into contact with Spiritualism, and as the result of his investigations became an active worker in the movement, and was instrumental in forming the old Cromford and High Peak Society. His zeal as a champion of his new faith and knowledge was tremendous. He advocated his truth with tongue and pen, speaking in different parts of the country and taking part in discussions on the subject in the Press. It is recorded that he even "crossed swords" with Professor Huxley in the "Manchester Examiner and Times." He was closely connected with the old Salford and the Manchester Central Societies, and came into contact with many old and famous workers of the past.

He was a keen lover of Nature and very observant, a good geologist and botanist, and fond of painting both in water-colours and oils. A man of various interests, he gave many lectures on miscellaneous subjects to literary and other societies in the Midlands. To most of our readers he was best known in connection with his experiments in psychic photography. A practical photographer of many years' experience, he won many prizes at the various photographic exhibitions, and was at one time president of the Buxton Camera Club and Photographic Society.

In the course of a glowing tribute to the life and work of Mr. Walker, Mr. James Coates, of Rothesay, writes as follows:—

Full of years, and wearing "the white flower of a blameless life," William Walker, of Buxton, finished his earthly career on the 17th of July, 1915. His end was peace. He cared little for the wealth and honours of this life, but as father and friend, in all things honourably provided for his own household, and of his means had always something to spare for the furtherance of the cause which he had so much at heart.

In the community in which he lived he was esteemed a man honourable in all his dealings, and, although a Spiritualist who never disguised his views, he was truly respected. Mr. Walker distinctly proved that Spiritualism was good for the present, good in death, and will prove good in the life yet to be revealed to us. He was a well-read man, endowed with scientific tastes, and was a most painstaking and patient investigator of Spiritualism.

Out of many phases of physical phenomena peculiar to Spiritualism, spirit-photography, as it is called, was the one which he was eminently qualified to investigate. He was a practical photographer of over forty years' experience, possessing at the same time a keen insight into all aspects of mediumship; few knew better than he its peculiarities and limitations. His knowledge and experience in these matters enabled him to speak with authority. If he at times showed a little impatience with the statements of theorists, it is not to be wondered at; nevertheless in his utterances on the subject he had made his own, clearness of statement and courtesy of expression were never forgotten. It is to the discredit of Spiritualists and of Psychical Research, that notwithstanding the undoubted *prima facie* cases presented by intelligent investigators—of whom William Walker was one of the foremost—no scientific attempt has yet been made to investigate psychic photography.

As one of the Old Guard, his passing on will be deeply felt. He did not bulk largely in the public eye, for he was a man of remarkable modesty. His lecture before the London Spirit-

DR. CRAWFORD'S EXPERIMENTS: THE PHONOGRAPH RECORD.

It will be remembered that in LIGHT of June 26th last (p. 304), Dr. Crawford described an experiment in which he had taken phonograph records of the raps, bell-ringing, and other sounds produced at the séances for the physical phenomena which he is investigating. On Thursday, 29th ult., Mr. Horace Leaf, who has recently visited Ireland, called upon us with one of the records kindly sent by Dr. Crawford, and this was tested on a phonograph, the various sounds (with the exception of the bell-ringing, which was very faint) being clearly audible. Dr. Crawford has thus proved to the satisfaction of himself and his fellow investigators that the noises produced are *objective* sounds and not the result of collective hallucination—an important matter to the scientific investigator who desires to check his results at every step.

It is the mind that makes the body rich.—SHAKESPEARE.

ualist Alliance in January last revealed his capacity for pains-taking and efficient investigation.

Such men as William Walker sweeten and preserve society, and help to render life more durable, leaving behind them, for others to follow, an example of loyal, unselfish and unpretentious service to their fellows. Let me conclude this imperfect tribute to one whom I greatly honoured and esteemed by expressing my sympathy with Mrs. Walker and his family, and my sense of the loss which Spiritualism suffers by his transition.

HINTS FROM THE LAWS OF VIBRATION.

BY C. E. BENHAM.

(Continued from page 368.)

In this short and merely suggestive essay, it must suffice that the route to be pursued should be pointed out rather than described, for the actual exploration of it will probably take more than a generation of workers to achieve, yet here it is only natural to expect a few concrete examples of a possible clue or two, as evidences that the path exists, and as guarantees of the probability that it will lead to somewhere.

VIBRATIONS AND DISEASE.

Considering first the province of hygiene and medical science, it is noteworthy that periodicity is a recognised principle in the science of physiology (where pulsation is found to play an important office in almost every tissue of the body) and also in disease. Yet there has been no serious attempt systematically to investigate such influences as the coalescence and interference of vibrations, although in physical sciences the most extraordinarily diverse phenomena are found to be attributable to these simple causes. Nor again have the combinational products of accumulated periodic stimuli been studied in the organic world on anything like the same lines as in the inorganic. It is well known that the whole body is a complex organisation of innumerable systems of pulsation and vibration, but beyond the general index of the pulse in the arteries, little attention has been paid to the conditions which mean harmony of vibrations, and thus health, or discord of vibration, and thus disease. It seems highly probable that the influence of drugs is largely brought about by the modification which they produce on one or more of these series of organic vibrations, but a materialistic, rather than a dynamic, system of research seems, nevertheless, to be persisted in.

To take a concrete example. There can be little doubt that in cases of neuralgia there is a discord in connection with the nerve vibrations, but has any attempt been made to ascertain whether their periodicity is unduly accelerated or retarded? An empirical experimentation with drugs is made, and, perhaps, often with some success, but from those results it is possible that the important question of acceleration or retardation might be solved, and so the mystery at the root of the problem might be considerably cleared.

It is suggestive at least (though the coincidence is only given for what it may be worth in this connection) that sulphate of quinine, which has the singular property of reducing the rate of vibration of light waves, so as to bring the rapid ultra-violet waves into the limit of the visible spectrum, is also a well-known specific for this particular nerve malady. Is it possible that there may be some connection between the two facts?

Some of the well-attested phenomena of mind-cure, faith healing, and the like would almost tempt the adoption of a generalisation, that possibly all disease is primarily brought about by disturbances of *nerve* pulsation. Whether this will ever be established by positive investigation remains to be seen, but, at any rate, a good deal could be done to solve the problem either negatively or affirmatively by an exhaustive study of those central life pulses.

If these *nerve* vibrations prove at present inscrutable, there are plenty of other systems of pulsating periodicity in the human body that would well repay investigation by the reflex light of the laws of pulsation, as traced out in physical science. Statistics of acceleration, retardation, accumulation, coalescence, interference, and so forth, in regard to the various organs and

tissues of the body in different states of health and disease, and under the influence of various drugs and applications, would form a useful ground-work, if systematically and carefully compiled.

In the study of "Occultism" it seems probable that an entirely new light, and a much clearer one, would be thrown upon many phenomena if an undulatory hypothesis were applied. The correspondences of the universal laws of wavy motion, which might be traceable in the established laws of physical science, would assist materially in unravelling the difficulties that present themselves.

THE SECRET OF OCCULT POWERS.

To take, for example, one of the broadest generalisations of the secret of occult powers, which is that reflex and impulsive actions have to be, to a certain extent, abolished, or apparently annihilated. The principle of conservation of energy and correlation of forces (which, it must be remembered, can only be understood in company with a recognition of the undulatory hypothesis) offers a clearer explanation of the matter than we can elsewhere meet with.

Let us trace one example practically. The chief difficulty in crystal-gazing is said to be that, after looking at the crystal a few minutes, the neophyte almost invariably finds it impossible to control the reflex action of the eyelid, which twitches, and so far destroys the effect of his efforts, which must be recommenced. The adept is able to control this reflex action, and to gaze until the stage of vision is arrived at. Now, what is it that has happened? We have in man two special centres of force (or, perhaps, rather special centres of two forces) (1) voluntary, and (2) reflex or impulsive. The adept has apparently annihilated a certain measure of reflex force. But under the undulatory hypothesis this is not really so. He has made use of the correlation of forces. He has increased the power of one in proportion to the diminution of the other, and hence has gained what is called an abnormal power, manifesting itself in crystal vision.

In all the trainings for the practice of so-called magic, it appears to be a rudimentary stipulation that the initiate shall learn to apparently abolish impulsive action. He thus diverts a vast store of energy, and renders it applicable for conversion into some other force, just as a blow upon a piece of iron will convert force acting between masses into force acting between molecules, which latter, though the same, appears in the new form of heat.

We have at our disposal an immense store of this impulsive or reflex energy. It is a system of vibration distinct from that of the volition, and the occultist, adept, magician, or whatever you please to call him, is the man who converts these latent stores of energy into motions of another mode. In the very act of standing or sitting, our muscles are, unconsciously to ourselves, exerting force in innumerable directions to enable the body to preserve its equilibrium. All this force is frequently converted in the states of occult power, in which a condition of catalepsy and rigidity of the muscles enables this energy to be diverted from them into other directions.

Another great store of energy, belonging to the impulsive, or involuntary, side, is devoted to the vegetative functions—to alimentation, to digestion, &c. The occultist prepares himself for any great undertaking of will power by fasting, or a period of vegetarian diet, so as to set free these stores of impulsive energy for manifestation in another form.

Fluorescence, the power or property of altering the rate of light vibrations by reducing their frequency, and calorescence, Tyndall's term for a similar acceleration, may very probably have their equivalent in the vibrating systems of the organism. Such phenomena as summation and difference tones in sound almost inevitably must have their correspondences, though they have hitherto been hardly looked for. Some glimpse of a probable correspondence with these "resultant" tones is suggested by certain phenomena which we at present interpret by less well-chosen terms, such as subconscious thought, under-currents of sensation, &c. Tyndall showed that by using two singing flames, giving respectively a note and its fifth, the result arising from the difference of their vibrations, when sounded together, is the production of a new and unexpected

note an octave below the lower of the two sounded by the flames. Is not this phenomenon a more suggestive representation of certain obscure mental phenomena than is afforded by such terms as unconscious cerebration, and the like?

METAPHYSICS AND MATERIALISM.

The language of metaphysics is indeed so polarised by the materialistic metaphors with which it abounds, that it is hard to break free from the misleading conceptions which they create, and at first the strangeness and novelty of applying dynamic terms seem to actually perplex, though, finally, the result is a more complete grasp and realisation of the subject.

We find, for instance, no longer any need to keep on implying various "planes of thought," when degrees, forms, rates of vibration, are much better metaphors for the phenomena in question. The quaint empirical doctrines of the "threshold of consciousness" and of impressions "below" and "above" the threshold, seem like a conceit of the schoolmen when we see the correspondence between the phenomena involved and those of the accumulation of infinitesimal impulses, which form such a fascinating chapter in the study of wave-motion.

This branch of the subject alone—the accumulation of infinitesimal impulses—is, perhaps, as applied to organic phenomena, sufficient for a life-time of investigation. The enormous potency of infinitesimal impulses, if only the stimulus is appropriately periodic, has its correspondence in some of the most surprising and the most mighty wave influences which affect man individually and the whole fabric of society collectively, and sway great tides of civilisation by means that seem inscrutable on any other hypothesis, and that, individually considered, are actually too minute to discern.

The study, moreover, awakens us to many side-lights on lesser things, which yet are of deep interest and concern. The potency of the appropriately timed infinitesimal stimulus gives us, for example, an exposition of the practical impossibility of approaching any subject absolutely without bias, however much we may imagine that we do. Nature teaches us that there is no absolute neutrality, no perfect equilibrium. The "law of exchanges," in radiation, is a law of perpetual motion. So our pulsating "thought-mechanism" starts always with at least an infinitesimal bias, and, however small, it is often *le premier pas qui coûte*.

What a new meaning this aspect throws into the poet's great saying about the tide in the affairs of men which, taken at the flood, leads on to fortune.

What a key it is to the outer gate, at any rate, of many of the great perplexities and problems of the age.

But these clues are, after all, mere suggestive glimpses, full of high possibility, but needing generations of study and experimental investigation. Let those who have the opportunity commence the undertaking, and see whether in their investigation of organic phenomena they cannot find light from the torch which has guided physical science through such labyrinths of ignorance, and has enabled us to weigh with comparative certainty, like the earth, revolving in its solar system, and the atom in its planetary family of the molecule.

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AWAY unfruitful lore of books
For whose vain idiom we reject
The soul's more native dialect—
Aliens 'amongst the birds and brooks.

—J. R. LOWELL

THE VISIONS AT MONS.

The "Occult Review" for August publishes an article by Miss Phyllis Campbell, a nurse who was in the Mons retreat. She tells of a great outburst of pious enthusiasm on the part of the French wounded, some of whom were in a state of great exaltation of mind. They clamoured for "holy pictures"—the little prints of saints and angels so common in Catholic countries—but were unanimous in selecting "St. Michael" or "Joan of Arc." A wounded English soldier—a Lancashire Fusilier—asked for "a picture or a medal of St. George because he had seen the saint on a white horse leading the British at Vitry-le-François when the Allies turned." An R.F.A. man, wounded in the leg, claimed to have seen a man with yellow hair, wearing golden armour and riding on a white horse, with his sword upraised. He endorsed the account given by the Fusilier that this phantom cavalier led the British troops. The French soldiers maintained that the figure seen was that of St. Michael. Many of them professed also to have seen Joan of Arc.

That night (writes Miss Campbell), we heard the tale again, from the lips of a priest this time, two officers, and three men of the Irish Guards. These three men were mortally wounded; they asked for the Sacrament before death, and before dying told the same story to the old abbé who confessed them.

THE SOUL AND ITS GOVERNMENT.

Some men and women, indeed, there are who can live on smiles and the word "Yes" forever, but for others (indeed, for most) this is too tepid and relaxed a moral climate. Passive happiness is slack and insipid, and soon grows mawkish and intolerable. Some austerity and wintry negativity, some roughness, danger, stringency, and effort, some "No, no!" must be mixed in to produce the sense of an existence with character and texture and power. The range of individual differences in this respect is enormous, but whatever the mixture of yeses and noes may be, the person is infallibly aware when he has struck it in the right proportion for him. This, he feels, is my proper vocation. This is the *optimum*, the law, the life for me to live. Here I find the degree of equilibrium, safety, calm, and leisure which I need, or here I find the challenge, passion, fight, and hardship, without which my soul's energy expires.

Every individual soul, in short, like every individual machine or organism, has its own best conditions of efficiency. A given machine will run best under a certain steam-pressure, a certain amperage; an organism under a certain diet, weight, or exercise. "You seem to do best," I heard a doctor say to his patient, "at about one hundred and forty millimeters of arterial tension." And it is just so with our sundry souls. Some are happiest in calm weather; some need the sense of tension, of strong volition, to make them feel alive and well. For these latter souls, whatever is gained from day to day must be paid for by sacrifice and inhibition, or else it comes too cheap and has no zest.

—*"Varieties of Religious Experience,"*
by PROFESSOR WILLIAM JAMES.

In the individual there is a buried life, a life which can think and love; the only end worth achieving is the release of this life from beneath its load.—SAMUEL BARNETT.

"SOME ASPECTS OF MYSTICISM IN ISLAM," by F. Lamplugh (Watkins, 6d. net), is a booklet giving a brief account of some features of Arabian and Persian mysticism, and especially of Sufism, which is a system owing much both to Indian philosophy and to Christianity. "The first principle of Sufism is the Divine unity, by which the Sufi means that God is the one Real Being which underlies all phenomena. The universe is essentially one with God, Who created it because 'He desired that His attributes and qualities should be displayed to Him as in a mirror.' Every man, it appears, is potentially a seer and a saint. If by suitable meditations and exercises he can raise the veils that hide Reality, then he will see and know. The gates of the senses close and the heart sees by a faculty of internal vision. 'I ascend to the seventh heaven,' says a Sufi poet, 'I transcend thought, I am lord of Thought.' The mysticism of Islam has its own distinctive atmosphere, neither wholly Eastern nor wholly Western, but mysticism in its essence is universal and has no country or race.

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PSYCHIC SCIENCE AND THE ORDINARY MAN.

There is a story of a student to whom a condescending philosopher having laid down a simple proposition in physics accompanied it with a long and learned explanation in order that it might be clear to the intelligence of his pupil. "Now do you understand it?" asked the wise man at the end of his discourse. "No," said the student, with delightful frankness, "but I did before you began to explain it!" The story has a strong application to spiritual science, as many of those who have mastered its simple principles and afterwards been confused with long and laboured theories concerning them will readily acknowledge. Let it be granted at the outset that the average man has mastered all the essential facts of human life—as *facts*. He is familiar with the phenomena of birth and death, love and hate, work and rest, and generally all the experiences that make up the sum of life for most of us. His knowledge of these things is not to be questioned—he may know nothing *about* them, in the sense of possessing special knowledge of each, but he knows the things themselves. All the science in the world cannot explain them away for him—the most learned vocabularies cannot overlay their reality.

Now the facts of man's life as a spiritual being belong to his life here, and are beginning to belong to it in an increasing measure, and the judgment of the average man concerning them is likely to be more important than the judgments of science and philosophy, which do not always make acquaintance at first hand with matters on which they deliver their findings. In these days almost everything has its literature. Tons of treatises on different subjects are abroad, the authors being at times educated sufficiently to write good literature but not sufficiently educated to know precisely what they are writing about. There are probably few of us who have not heard scoffing remarks on the statements in some of these manuals and guides from those who had practical knowledge of the subjects dealt with, although they themselves could hardly have written two grammatical sentences about them.

This has been especially the case with regard to our own subjects. There are probably few questions on which such an amount of learned ignorance in print has been given to the world. It would undoubtedly have been led utterly astray but for the practical knowledge of the average man who has gone into the subject equipped only with mother-wit and that unscientific commodity, vulgar common-sense.

Experience and common-sense having told this kind of man—and he has many representatives to-day—that the friends he has mourned as dead have only passed into another state of life and can still mingle their lives with his, it becomes a futile task for scientists without such experiences to try and explain them away by subtle words whose meaning he cannot always grasp while realising that they are beside the mark. It is only when he is not well-grounded in his knowledge that he is liable to be bemused by words of "learned length and thundering sound," and to complain that he understood the matter until some psychologist of the purely academic type tried to explain it to him. And this he might have escaped by remembering the saying of a great seer: "Truth is always simple, but error is compound and generally unintelligible."

We take our stand on that saying, which commands itself not only to our intuitions, but to our practical experience of life. All the great things are the simple things. All of us, gentle and simple, learned and unlearned, may know them. We may never know all *about* them, and even the little we may learn of them in the scientific way may entail years of study. The oculist may tell us that colour has no reality in the sense we attach to the term, but Nature will continue to show us blue skies and green fields, and we shall find no occasion for dispute with those who call them blue and green, nor ever complain that we are cheated by appearances. Life will continue to afford us surprises, new and higher views of things, but it will never trick us.

Some of us have observed that the arguments designed to explain away the reality of a future life and a future world would, if they were valid, suffice equally to explain away the existence of this life and this world. We are reminded here of the words of Sir Oliver Lodge in his presidential address to the British Association in September, 1913:—

... If any philosopher tells you that you do not exist, or that the external world does not exist, or that you are an automaton without free-will, that all your actions are determined by outside causes, and that you are not responsible—or that a body cannot move out of its place, or that Achilles cannot catch a tortoise—then in all those cases appeal must be made to twelve average men unsophisticated by special studies. There is always a danger of error in interpreting experience, or in drawing inferences from it; but in a matter of bare fact, based on our own first-hand experience, we are able to give a verdict.

That statement derives its importance not from the status of the great scientist who uttered it, but from its self-evident truth. It would have been equally true had it been uttered by one of the "twelve average men."

The future of our movement is in the hands of the average man, that man who requires no scientific knowledge to apprehend the realities of life. His experiences will go—as they go now—to furnish the raw material of scientific research and discovery; they will be interpreted in a multitude of ways, but they will never be explained away. The names and the explanations may differ endlessly—the things themselves will remain.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 8TH, 1885.)

The open discussion in the religious newspapers about the reality of the faith cures is a good thing. The "Lancet" naturally takes part in it. Most doctors believe or profess to believe in the miracles of faith healing about A.D. 30, but they are not disposed to credit those of the succeeding centuries. People are cured, but it is in a natural way, by the excitement of hope, expectation or other impression made upon the nervous system. "Faith cures," so called, or "mind cures" are not therefore supernatural—but if natural why do not the doctors manage to have more of them?

—Editorial Notes.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

V.—REACTION.

An important matter with regard to psychic force and the field through which it is transmitted lies in the experimental determination of psychic reaction. In the physical world action and reaction are equal and opposite. Does this hold true for psychic action? Or, when we deal with psychic occurrences, are we to throw over the laws which are true for things of the earth, and to postulate new ones which may suit other orders of existence? All I have seen of psychic events would negative this latter hypothesis. It has seemed to me, as I observed the great range of phenomena presented, that science of the ordinary demonstrable kind is co-terminous with psychic science and that no law or generalisation with which we are familiar here is broken in realms outside the physical.

My purpose in this article is to describe experiments which I carried out on Friday, July 9th, with the object of discovering whether there is a reaction when a table is levitated by psychic force—that is to say, if there is a downward force on the floor of the séance-room equal to the weight of the table. The determination of this question is of the first importance. If there be no reaction, we should have to alter in nearly every essential our idea of the psychoplasmic field; if there be a reaction, we should be able to form some elementary notions regarding the field, and to understand that in some respects, at least, it conforms to something with which we are acquainted in a physical sense. I wish also to record an experiment indicating the effect on the weight of the medium during levitation of the table.

Experiment 6.—I am indebted to Messrs. W. and T. Avery, Ltd., for the loan of efficient weighing apparatus, this including a light pattern platform weighing machine registering up to four hundredweight and correct to two ounces. The dimensions of the platform were 22in. by 17in. The ordinary deal séance table measured on top 24in. by 17in. and a few inches less on a base line round its legs. In order, therefore, to increase the effective area of the platform a drawing-board, 24in. by 18in., was tied to it, and the table was placed symmetrically upon the board. The weight of the drawing-board was 5lb. The table weighed 10lb. 6oz., and careful balance of the two was obtained. With the table in position there was only an inch or two of space outside the legs and thus little room for side play. The séance having commenced, within a few minutes the steelyard (previously balanced) was oscillated to and fro against the top stop, indicating that a downward force was being applied. This continued off and on for nearly half-an-hour, and then the table was lifted on two legs (two legs thus remaining on the machine and two in the air above it). This lifting coincided with a large apparent increase of weight, as much as 14lb. additional being registered. Several times was an end of the table thus raised, and on each occasion the sudden corresponding increase in weight, varying from a few pounds up to the maximum of about 14lb., was noted. Complete levitation did not occur until about forty minutes after the opening of the séance, and then only for four or five seconds, and of a rather jerky type. But immediately it occurred, the registered weight, which was the previous instant several pounds above the dead value of 15lb. 6oz., came back, and the steelyard balanced at something like the original load. During the next few minutes levitation took place several times, on each occasion increasing in duration and steadiness. At length almost perfect levitation was obtained lasting for fully half a minute, about a foot above the platform, with the surface of table almost level, and the table nearly steady and just covering the platform. The steelyard balanced at about 15½lb., oscillating a pound or so on either side of this in correspondence with the slight up and down tremors of the table in the air.

I then removed the ordinary séance table (which on account of its nearness in size to the platform evidently required most careful manipulation, and was on that account difficult to

levitate) and placed a smaller bamboo table, weighing 6lb., on the platform of the machine. The base area of this was much smaller than the other table, and there was plenty of room round it on the platform. I then balanced the steelyard. Levitation occurred at once, and could evidently have been kept up for several minutes. With the exception of variations of a pound or so, which seemed to correspond to small up and down jerks of the table in the air, the steelyard remained balanced as for the initial dead weight. I watched with interest the small variations in registered weight, balanced by moving the slider a trifle this way or that, as the table sagged a little or was raised a little in the air (it is impossible, so far as my experience goes, to have absolutely immobile levitation, and consequently there are small accelerating and retarding forces to be taken into consideration).

The result of this experiment seems to show that when the table is levitated completely—(1) there is a downward force under it upon the floor equal to its weight; (2) each slight variation in its position while levitated is immediately registered



MISS KATHLEEN GOLIGHER,

Of Belfast, whose remarkable physical mediumship is employed in connection with the experiments carried on by Dr. Crawford as recorded in these pages. Miss Goligher was seventeen years of age on the 27th of June last.

on the weighing machine; (3) the psychoplasmic field upon which its weight reacts is extremely sensitive; (4) the whole thing corresponds in every way with the law of action and reaction. (I wish the reader to note that while I took every precaution that occurred to me to make sure of the accuracy of my observations, I so recognise the importance of this experiment that I am going to repeat it shortly under similar and also under different conditions.)

A point worthy of attention is that the commencement of all levitations is accompanied by an increase of the registered dead weight; that is, the machine registers more than the dead load, and this happens until levitation actually occurs, when the increase suddenly disappears. Even when levitation is half accomplished and two legs are in the air, this augmentation of weight is in evidence.

Experiment 7.—A chair was placed upon the drawing-board (which was tied to the platform of the weighing machine), and the medium sat upon it with her feet on the board. The ordinary séance table was then placed in the centre of the circle on the floor, three or four feet away. The circle, contrary to practice, sat with hands on knees, and not in chain formation (my reason for asking for the change was that the medium might be isolated

physically from the members of the circle). Agreeably to my directions, the medium sat perfectly still. I stood beside her registering the weights. The following were my observations:—

Weight of medium + chair + drawing-board =	9st. 4lb. 14oz.
While levitation was in progress the total weight registered =	10st. 0lb. 10oz.
Difference =	9lb. 12oz.

The weight of the table was 10lb. 6oz. The increase in weight of the medium during levitation is therefore only 10oz. short of the weight of the table. The difference could possibly be accounted for in two ways:—

(1) The small up and down jerks in the air of the levitated table necessitated slight adjustment of the slider on the steelyard, and the final reading may, therefore, be a little out.

(2) The remainder of the weight may be distributed over the members of the circle.

The levitation was as nearly perfect as could be and time was not a factor, as I had concluded my observations, and there were no signs of the table descending. I had, in fact, to inform the operators that I had finished and to ask them to drop the table,

departed dog—and was frightened at the sight. Persons have frequently confessed to seeing departed people, and of being frightened in consequence. Is there any other explanation?

CASE III.—TELEPATHY BETWEEN DOG AND MAN.—Taking Mr. Young's account at face value there is little to distinguish the vague premonition (and its fulfilment) from that which frequently occurs between individuals. Of course, there is just a possibility that the vague disquiet about the dog arose in Mr. Young's mind independently of any so-called telepathic disturbance caused by the dog. It is an interesting case, but doubtful, not more so, however, than much which has been put forward as evidence for spirit action. That the gentleman was disturbed and the dog was found, in consequence of the vague awareness, is certain, but whether it was a case of telepathy or one in which Mr. Young suddenly became uncertain as to when he saw the dog last, we cannot determine.

CASE IV.—A VERIDICAL HALLUCINATION.—M. Georges Graesen's account of his dog "Bobby," and of his experience at the time of its death, is most convincing. Assuming that it was an instance of telepathy at death, have we any record superior to it, wherein similar visual, auditory, and tactile hallucinations have acted, and that spontaneously, in the case of a human percipient at the time of the death of another human being, verified subsequently by the discovery of the fact of death, hitherto unknown? I think not. What then? M. Camille Flammarion suggests that the "thought wave" came from the living but dying dog. Accepting this, then it is not a case for animal survival. But M. Flammarion is fond of the thought wave theory, and as it is not clear that the apparitional dog, seen, heard and felt by its master, did not manifest after death, we note on equal and even on lesser grounds human survival has been claimed to be proved by those who adopt the spirit theory.

CASE V.—PSYCHO-PHYSICAL (PHENOMENAL) VOICES.—With Mr. Stevenson's account of speaking with his brother James, and the evidential example about the dog "Jock," we come to closer quarters with spiritistic evidences. The evidence is the more valuable, too, on account of the fact that Mr. Stevenson's statement has been corroborated by many witnesses, including myself. We all heard the conversation. A human voice carried on a short but appropriate conversation with Mr. Stevenson, several dog barks or yelps were also heard, and the sitter declared that the dog was felt by him, rubbing its nose in his hand. Taking, then, the phenomena as genuine, and the statements to be thoroughly honest, have we in them conclusive evidence of human and animal survival?

CASE VI.—PSYCHO-PHYSICAL VOICES.—The case recorded by Mr. Garscadden is confirmed by Mr. John C. Berry, M.P.S. (96, Craven Park-road, Harlesden, London, N.W.), in an account which appears in "The Voices," edited by Vice-Admiral W. Usborne Moore, which, although different in some respects, is of evidential value. Both accounts deal fairly with the facts. Here, again, a dog is (clairvoyantly) seen, and afterwards barks and we learn that this was one of the dogs poisoned by the chemist, who had done away with several dogs in similar fashion, a fact which no one present knew anything about till it was revealed by "Dr. Sharp" in his remarkable way. The sitter knew that he had put dogs away in the manner described, and as no one else did, what had occurred deeply impressed him, as, indeed, it did all present. The conversations which he had with the voice—purporting to be that of his late wife—were strikingly convincing in all matters relating to the lady in life, as to himself, their children, their present whereabouts, and to the children's grandmother, in fact all that could be desired from the sitter's standpoint, but the dog incident made them more so. ("The Voices," pp. 390-1-2.)

CASE VI.—PSYCHO-PHYSICAL PHENOMENAL VOICES.—Mr. Auld's statement covers another phase of the subject. It is an old story, going back several years since the dog was clairvoyantly seen and described. All of this was accepted on the evidences presented, but it was not till Mrs. Wriedt came—a stranger to us and ignorant of all these little matters—that the dog barked in the séance-room. Taking everything together, it must be admitted that the case for the dog "Gyp" is about as good as that presented for the survival of Mrs. Auld's daughter and many others who have conversed and otherwise manifested

which they did suddenly, so that it reached the floor with a crash. The result of the experiment would seem to be as follows: The weight of the table during levitation is in general added to that of the medium.

DO ANIMALS SURVIVE DEATH?

A RECORD OF STRANGE EXPERIENCES.

BY JAMES COATES.

(Continued from page 371.)

I have given a variety of cases, well authenticated, of the psychic manifestations of dogs, for which I have adduced evidence of a nature quite satisfactory to the narrators. What then? The whole question of the evidences must be thoughtfully considered. Are they really adequate to demonstrate human survival? Granting that all the phenomena are genuine—as I do—are they sufficient? If they are, then the ideals of humanity as to survival in the hereafter must be largely revised. If man, then the companion of man, the dog, must be included. Much more telling cases could be given, but these must serve the purpose.

Let me conclude with a brief summary of the cases, with a reasonable comment thereon.

CASE I.—COLLECTIVE HALLUCINATION.—Three persons—two adults and one girl—see distinctly a collie dog three days after he was drowned. Although the time was about nine o'clock p.m. and just before twilight there was nothing to hinder—physically—perfect vision. All three agree as to seeing the dog at the same time. Now, as to this collective hallucination, had the same three persons been able to testify that they had seen a departed human being, under similar circumstances, the same would have been deemed worthy of serious consideration, and find a place in the "Proceedings" of the S.P.R. as a Veridical Collective Hallucination.

CASE II.—ANIMAL CLAIRVOYANCE.—If this is not a case of the exercise of the psychic faculty of clairvoyance, it cannot be easily classified. The dog saw something—apparently the

to Mr. Auld. What took place occurred in the presence of a number of people and of myself.

CASE VIII.—SPIRIT PHOTOGRAPHY.—Mr. Edward Wyllie, a professional photo-medium, resided with me for the purpose of experimentation in 1909. The experiments were sufficiently long to prove the genuineness of psychic photography and of Mr. Wyllie's mediumship. In course of some conversation, Mr. Wyllie related a unique experience of his as to how he came to take psychic pictures of animals. He thought the idea was nonsense, but finally agreed to a request that he should try to do so. The sitter, a gentleman, stood near the back -screen, but not in line with the camera, and the young lady by his (Wyllie's) side, next to him and the camera. She described what she was seeing, and it was she who gave directions when he should make the exposure, *i.e.*, when the dog got into the right position. All this is confirmed by the account supplied by Mr. Cunningham to Mr. Stead. As far as these psychic evidences go, dogs are not only seen, heard, and felt, but have been photographed.

CASE IX.—SPIRIT PHOTOGRAPHY.—The account given by Judge Levi Mock, State Judge of Indiana, is more marked still, as in addition to the dog "Blood," there are human "extras" in the picture, *viz.* : two relations, and one noted Spiritualistic author, editor and lecturer, with whom Judge Mock was personally acquainted. If spirit photography goes for anything as evidence for survival, we have a fairly good case here. All the mediumistic corroborations are arrayed in the fuller account—trance, direct voice and slate-writing, including direction to go and be photographed, and the remarkable fulfilment.

Before concluding, I can only say that with the exception of the two cases of spirit photography, hundreds of cases might be exhumed from the Press, and from books galore, of the appearances of dogs, some subsequent to death, and many more of whose history the writers possessed no actual knowledge. Vice-Admiral Moore gives in "The Voices" nine cases wherein dogs have barked in séances, and have been recognised and greeted by the sitters as having lived on earth.

To conclude, all these dogs have reappeared in some special connection with living human beings, also on the lines of attraction and affection. Judge Mock mentions "Blood," but does not say a word about the foxes which "Blood" destroyed in his day.

The further the matter is probed, the more difficult the problem becomes, and that especially in view of the claims of "Dr. Sharp," that not only our pets, but all organised beings possessing life, live after death.

Since the great war commenced many stories have been told of dogs which left home and found their way to their masters—English soldiers—at the front. A distinct case in point is the remarkable story of the terrier dog Prince—verified in every particular by Mr. Edward Fairholme, chief secretary of the Royal Society for the Prevention of Cruelty to Animals. The dog Prince, subsequent to the departure of its master, suddenly left home in Hammersmith, and his mistress was afraid to tell her husband of his loss, as the dog was a great pet. A few weeks after the disappearance of the dog she received a letter from her husband telling her that Prince had found him in the trenches.

There are three ways of looking at this story. First, that it is bogus; second, that it is a case of remarkable instinct; and third, that it involves a psychic explanation. We will dismiss the first as the solution of the unthinking. The second is worthy of thought. But what is "instinct"? The third is suggestive. We inquire, but do not know. If a man named Prince, who could not speak and make inquiries, suddenly—under impulse—left home in this country and unerringly followed, traced and found his friend, or the person whom he most admired, in a foreign country, our psychical Press would be full of it, as a marvellous case of "spirit direction," clairvoyance, or something of the kind, but in a dog the matter is dismissed as instinct, and the man in the street is satisfied.

From time immemorial the dog has been the inseparable companion of man. Can it be that the intelligence, fidelity, attachment and psychic prescience indicated in the above case terminate at death? I do not think so. As far as psychic evidences go, we have as much assurance for the survival of the dog as we have for man.

THE ETHICS OF WAR.

NOTES, COMMENTS AND OPINIONS.

The correspondence on this subject has become so extensive that we can only give a digest of the more important letters, since it is impossible to print them in full.

E. P. Prentice thinks that Mildred Duke's attempted vindication of her previous statements is a failure. It is the motive of an action which matters, and the Germanic motive was intensely evil. The Bible enjoins us to love all men and to honour the King. Christ was not a sentimental, and human instruments even when evil are employed in God's service. Emerson wrote: "War and Peace resolve themselves into mercury of the state of cultivation. At a certain stage of his progress the man fights if he be of a sound body and mind." In the present war we are fighting against an evil motive.

Mildred Duke welcomes Mr. Wake Cook's statement that mankind is a brotherhood, but cannot see how it can be consistent with that statement to brand the German nation as Satanic. Some of the Germans have done detestable things, but the nation which has produced some of the greatest musicians, philosophers and mystics of the age can hardly be condemned wholesale except by the unthinking. No nation has yet acted in a Christ-like way. The nearest approach to it was Pennsylvania under the government of Quaker pacifists. (This point has been already dealt with by our correspondent in *LIGHT* of the 24th ult., p. 360.) As to Mr. Wake Cook's question whether we should have permitted Germany to erect her Satanism over our Christianity, this would not have been possible, since if we had had real Christianity, that would certainly have been the stronger. If not, it is a worthless thing, and would rightly be exterminated. No true religion has ever been propagated by the sword or killed by the sword, and our efforts to Christianise Germany by this means are doomed to failure. If "isolated advance to a higher civilisation is impossible," as Mr. Wake Cook remarked, then there would have been no evolution. How, too, would Mr. Wake Cook account for such outstanding figures in history as Christ, Buddha and Zoroaster, and the Spiritualists of whom he spoke? We can only help our "backward brothers" by ourselves advancing.

Arthur Mallord Turner, M.A., writes dissenting from the view that the Germans are obsessed by the Black Powers—"the Lords of the Dark Face," and, referring to the recent pamphlets of Mrs. Besant and Mr. A. P. Sinnett, "feels rather sorry for their apparently serious attempts to prostitute occultism by associating it with pamphleteering and anti-brotherhood publications."

E. Katharine Bates, in the course of a long letter, writes:—

I agree entirely with Mildred Duke as to the efficacy of prayer under spiritual laws and conditions, of which we know little. It is given to us according to our faith, and the experiences of this last year have proved to me that no faith amongst us is, as yet, sufficiently robust to achieve the conversion of a pacifist from the very glaring error of his (or her) ways. Therefore my first letter on the ethics of war had no such ambitious aim as the conversion of Mildred Duke to a sane and logical view of facts. I wrote it as a tribute to Mr. Wake Cook's excellent remarks.

The Quakers in Pennsylvania, to whom she alludes, were a comparatively small body of men, brought up from childhood in the tenets of a pure and beautiful spiritual law, and with all the advantages of acting in perfect harmony. All sects have this latter advantage to some extent, for obvious reasons. We must remember, however, that, like the pacifists of the present day, the Quakers were protected from outside enemies by that very condition of almost continual warfare in which, as Mildred Duke points out, all the other American States were involved. Even Red Indians would have found passive resisters rather dull work compared with their armed foes. I have seen a good many Red Indians in their villages in the Far West, and I think, however degenerate they may have become thirty years ago, it is an insult to compare them with the German type of savage. There was some sense of honour amongst them, I remember, even amongst the Apaches, the fiercest of all. To say that because Quakers lived unarmed for sixty years, protected by their fiercer friends, therefore all European nations should have thrown down their means of defence when a mad dog was let loose upon them is absurd. When Mildred Duke has vindicated

her theory, even in one individual case, by trying conclusions with a mad dog, and seeing to what extent her good could overcome his evil, or with a burglar who has a pistol in his pocket, we should like to hear her experiences.

Your readers may be interested to hear that on Monday last I was invited to a private house to hear an intensely interesting lecture on German tactics from a very well-known author. He had in his possession the copy (verbatim) of a speech made by the Kaiser to his Council so far back as 1908, in which he sketched out in exact detail the steps he was preparing to take with Russia, France, and England, and exactly how he proposed to march on London in due time. Naturally he "tried quite hard to keep us out of it" (to quote Mildred Duke's naive assertion) until Russia and France were brought low. We were to continue in our fool's paradise until he was quite ready for us. The paper I have referred to was in the hands of the Cabinet (and I need not add, of Lord Roberts) in the year 1908.

There is nothing contradictory in the facts that Germany was determined to go to war with us on the first favourable opportunity, and that this favourable opportunity was afforded them in the year 1914 owing to the pacifist policy which reduced our means of defence and refused the subsidies necessary for the safety of the Kingdom. Our desperate fighting against terrible odds for twelve months past would be proof of the latter statement, even to a pacifist, one might suppose. Thank God the "soul of a people" rose up against the infamous idea of leaving Belgium to her fate, which we should have done if something stronger than pacifist policy had not arisen in us at that supreme moment of crisis. The Divine Spark set fire to men and women alike and they said, "This unutterable meanness shall not be laid to our account."

God's will and our prayers are not always identical. Hundreds and thousands of these poor Belgian nuns must have been engaged in perpetual prayer for years past, but this did not save them from their fate when the savage hordes arrived.

Chas. E. H. Wann tells the following story of a Quaker friend:—

A few months ago an acquaintance of the Quaker called upon him, and soon they were discussing that all-absorbing subject, the war.

"A nice muddle you have got us into now," said the visitor.
"What do you mean?" asked the Quaker.

"Mean," was the reply, "I mean that it is you peace-at-any-price, Little-Navy, Little England party that has got us into this mess. But for you, we should have been prepared for the war, and there would have been no doubt about the result. It is entirely owing to your short-sighted policy that we are unprepared."

"Now," said the Quaker, "I positively object to you blaming me for the muddle, as you call it. The peace party is not to blame for the war, and if you will answer me three questions I will prove that you are wrong."

"What are your questions?" was the reply.

"First," said the Quaker, "how many nations are engaged in the war?" An answer was given, the correctness or otherwise of which is immaterial.

"Then," asked the Quaker, "which nation was the most prepared for war?"

"Anyone could answer that," was the reply. "Germany. It had been preparing for it for forty years."

"Quite so," quietly answered the Quaker; "and now, who is going to win the war?"

"Why, England will win, of course, and Germany will lose," replied the visitor.

"Yes," said the Quaker, "England will win, and in her doing so history will simply be repeating itself, for it is a fact that can be absolutely proved by history that the nations who have long prepared for war are the nations who have 'gone under.' Germany will be no exception. The party you blame have prevented the military spirit dominating England as it has done our enemy's country, and instead of landing us in a war which nobody wanted, they have been the moral saviours of the race."

We are afraid that any discussion of the rights and wrongs of the present war might easily be an interminable one, if we are to proceed on the principle that everything which is not white is black. We suppose that everyone is agreed, first, that war is a great evil, and, second, that an imperfect humanity has to work by imperfect methods. Had the Federal States of America consisted entirely of Abraham Lincolns the slave trade might have been abolished without the slaughter of many thousands of men, but there was only one Abraham Lincoln, and he had in the last resort to adopt the only method open to him—an appeal to the sword. There was no other argument which the Slavery States would understand or accept. It is very much the same to-day. The question, however, is complicated by a

multitude of side issues. We prefer to fix our attention on the central questions as we have stated them several times during the past few months. The war is a great effort of the cosmic forces to resolve a discord, humanity not being sufficiently advanced to permit of its being worked out in any other fashion. The best proof that the war was necessary is that it happened. We can leave to the working of universal laws the precise apportionment of moral guilt, national and individual, remembering who it was that thought war and wrought for it with every circumstance of careful and studied preparation, and who it was that sought to avoid it by every means save that which, as the world goes to-day, would have meant national dishonour.

OMAR KHAYYAM AND ROBERT BROWNING.

COINCIDENCES IN CROSS-CORRESPONDENCE.

By H. A. DALLAS.

(Continued from page 364.)

On March 18th, in the midst of a communication from Dr. Richard Hodgson, was written, during Mrs. Piper's trance:—

"Cup used C.C."

The C. C. was at once understood to indicate a cross-correspondence, and the word "Cup" seemed clear, but "used" caused some perplexity. Mrs. Sidgwick wrote, that "she would be satisfied with the reading 'Cup used C. C.' if it made any sense in the context." It seemed unlikely that it was a curtailed sentence and that it stood for "Cup will be used as a cross-correspondence," as such elliptical expressions are not usual with Mrs. Piper.

Having received the intimation that "Cup" would be the key word of a cross-correspondence, Mr. Piddington looked for the occurrence of this word in other communications, and found it in two other scripts, written on the following day, i.e., on March 19th, 1907.

Mrs. Holland, at Calcutta, wrote, at about 4.45 a.m. (Greenwich time) of a Cup, worn in stone by falling water. "After the cup has been worn in the stone, the falling drops can be collected, but not before."

On the same day at about 10.30 a.m. Mrs. Verrall wrote of "two hunting crops on the wall over a silver cup." She also drew a sketch of a cup with two crops over it. This was preceded by the sentence, "There is something red in this connection, a picture on the wall, I think, of a hunting scene." Whether this refers to what had gone before or to the sketch which almost immediately followed one cannot determine.

We have, then, this sequence.

On the 18th of March, following previous references to the Rubaiyat of Omar Khayyam, the announcement is made: "Cup used C. C."

On the 19th Mrs. Holland writes of a cup which is "used to collect water," and says the cup can only be used when it has been made by wearing away the stone. On the same day Mrs. Verrall writes of a cup which, as it is associated with hunting, may legitimately be taken to represent a cup of pleasure. And on dates following (April and May) allusions are made to the poem of "Rabbi Ben Ezra" in which the cup is used as a symbol of service. Mrs. Holland's script can be connected with Browning's cup of service; but can we connect Mrs. Verrall's script with Omar Khayyam's cup of pleasure? I think we may; for the following stanzas from the Rubaiyat introduce both the ideas of the cup of pleasure and also of the hunt.

They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep,
And Bahram, that great Hunter—the Wild Ass
Stamps o'er his head, and he lies fast asleep.

I sometimes think that never blows so red
The Rose as where some buried Caesar bled,
That every Hyacinth the Garden wears
Dropt in its Lap from some once lovely head.

Ah, my Beloved, fill the cup that clears
To-day of past regrets and future Fears—
To-morrow?—Why to-morrow I may be
Myself with Yesterday's Sev'n Thousand Years.
(XVII., XVIII., XX.)

Whinfield's translation runs thus :—

In these proud halls where Bahrám once held sway
The wild roes drop their young and lions stray,
And that imperial hunter in his turn
To the great hunter Death is fallen a prey.

(14.)

The idea embodied in these lines is briefly this. Since all passes, and where men feasted and shared the wine cup, where they hunted, fought and conquered, there the wild beast seeks its prey, and death devours all—let us forget all—let us eat and drink, for to-morrow we die.

On the other hand, whilst *Mrs. Holland's script* contains no word which suggests a link with Omar Khayyám, the word Cup is found in it, but with a very different association. I will quote the script.

We have been striving for some time to eliminate some of the rubbish in these messages—to send a possible speck or two of gold without the obscuring mounds of rubble and gravel. But the minds of both percipient and receiver make this very difficult. To the readers of this I would specially say: Dismiss your preconceived notions; they are hindrances not helps. Be in no hurry to identify. Only have patience. The water-drops have not as yet begun to wear the stone. After the cup has been worn in the stone the falling drops can be collected—but not before. At present there is only a damp spot—inadequate for thirst quenching.

(“Proceedings,” Vol. XXII., p. 191)

The words “inadequate for thirst quenching,” as Mr. Piddington points out (Vol. XXII., p. 192), introduce the ordinary sense of a “Cup” as a thing for drinking out of, *i.e.*, the sense of its general use. Mrs. Verrall recognises, moreover, that these words are reminiscent of a line in “Rabbi Ben Ezra.” She says:—

Neither the slowly wearing stone of Mrs. Holland's script of March 19th, 1907, nor the silver cup of my script of the same day, represents the earthenware cup of Omar and Ben Ezra, though the ultimate purpose—“thirst quenching”—of the uncompleted cup, described in her script, recalls the purpose of Browning's cup—to slake the thirst of the Master when the cup has been made perfect as planned. (Vol. XXV., p. 316)

I have ventured to differ from Mrs. Verrall, and to see in her script a connection with Omar's cup. (This need not always have been a cup of earthenware, since the notes on the poem tell us that “Jamshyd's Sev'n ring'd Cup,” referred to in Stanza V., was a divining cup typical of the Seven Heavens: the divining cup may have been of metal.) If I am right in seeing this connection, the two scripts supplement one another and suggest the contrast between the two poems—a contrast typified by the cup for use, and the cup for pleasure.

I would point out, in conclusion, that although these connections are obscure and to some persons seem remote and improbable, it is eminently characteristic of the Myers communications to hint at a spiritual truth through allusions to literary works. What is the spiritual truth underlying these allusions? It cannot be better expressed than in the *whole* poem “Rabbi Ben Ezra,” from which I select the first and last stanzas for quotation:—

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith “A whole I planned,
Youth shows but half; trust God: see all nor be afraid!”

So, take and use Thy work:
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!

I do not offer these suggestions without some hesitation; I am quite aware that one may find associations where they were not intended, and when they are found it is easy to be misled into subtleties which are perilous. Perhaps the suggested significance in the communications is a subtlety of this kind, but, in any case, readers of *LIGHT* may find some interest in comparing the Rubaiyat with Rabbi Ben Ezra after reading the note on Omar Khayyám in *LIGHT* of the 17th inst. (p. 341).

SIDELIGHTS.

The Bishop of Durham in his recent sermon at Westminster Abbey deplored the growth of “grovelling superstition and belief in miracles.” This allusion to miracles seems to have provoked some sarcasm amongst critics of the Church. But the Bishop is quite right. There are no miracles. All that happens must be in the order of Nature.

Miss Violet Mary Ashbourne Lodge, eldest daughter of Sir Oliver Lodge, was married on the 28th ult. to Mr. Rowland Waterhouse, of Newport, Essex, and Loretto School. The marriage took place at St. George's, Edgbaston. A feature of the occasion was the singing for the first time of a new wedding hymn by Marshall Wood, entitled “Fount of All Life.”

Referring to the Note (on p. 290) on Mr. Stanley Redgrove's book, “The Magic of Experience,” Mr. C. W. J. Tennant disputes the statement in that work as to Christian Science confusing mental images with sense impressions. Mr. Tennant claims that neither mental images nor sense impressions come from the Divine Mind, but are experiences of the carnal or human mind, having nothing to do with spiritual discernment.

We have received notice of the Twenty-Third Annual Convention of the National Spiritualists' Association of the United States of America, which will take place in Rochester, N.Y., October 19th to 23rd, in the Plymouth Church. (The public reception of delegates and visitors will be held on the 18th.) A great array of distinguished speakers and mediums is promised. Notice is also given of a National Congress of Spiritualists to be held on September 10th, 11th and 12th in the Memorial Auditorium of the Hall of the Panama Pacific Exposition, outside of the Exposition proper, but in the civic centre of San Francisco.

Here is a poignant little story of the war furnished by a correspondent, an army officer, who has sent it to some of our contemporaries: “A wounded soldier lay outside the trenches, both legs blown away and bleeding to death. An officer started to bring him in. He cried out ‘Don't come—it's death. I am done for, but throw me a water-bottle.’ This was done, and after drinking of it the hero raised himself on his elbows, sang a few bars of ‘God Save the King’ and passed from this troubled earth.”

We take the following from the “Daily Chronicle” of the 28th ult.: “The visions seen by General Botha's troops and the apparition of the angels to our troops retreating from Mons recall the vision of the battle of Edgehill, which was seen at Kenton, in Northamptonshire, at Christmas, 1642. Many people witnessed this, as it was repeated on several nights. According to a contemporary account, King Charles heard of the strange sight, and sent a number of his officers to investigate it. They confirmed the story by seeing the apparition themselves and recognising among the slain on the visionary battlefield the faces of Sir Edward Varney and other friends.”

Mr. Samuel George assures us in his pamphlet with the alliterative title, “Woman's World-wide Work with War” (Power-Book Co., 329, High Holborn, 7d. net), that whether the end of this war will permanently end war depends not so much on men in authority who will make the terms of peace as upon women as a whole. “Prussian militarism may be crushed *pro tem*, but unless international work by women is undertaken to prevent other wars we shall,” he predicts, “at some time, sooner or later, see the same spirit of war rise again out of the ashes of the present.” He aims, therefore, through his pamphlet at organising women into a Peace Army, and asks for a million Englishwomen to start the movement.

IT is only the construction of eternity which lends our aspect of importance to things of time. The sense of eternity is like a bed of down under time-worn, weary limbs.—A. E. WAITE.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Origin of Evil.

SIR.—Mr. F. C. Constable, in requiring that "N. G. S." must postulate a devil of absolute evil as a necessary corollary of a God of absolute goodness unless the idea be substituted of "a transcendent God" (p. 339), nevertheless comes to the final reflection that, despite evidence in human experience of a transcendence of good and evil, the fact remains for us in this world; and he adds, later, "But we still have no explanation of why God permits the appearance of evil." And he suggests that the problem is insoluble, and that all we can do is to put a good face on the matter and adopt the most stoical attitude possible. "Why God permits evil is beyond our imagination." And yet in the very next line he admits—"But in our universe of contradiction . . . no good can exist without evil."

Now I venture to think that the writer has here done himself and his subject an injustice in appearing to be rather more baffled by the problem than is really the case.

The origin of evil is a difficulty that every system has had to meet. The Stoic faced the difficulty, but denied the facts. All that appears to be evil, he said, is required for the general good. Epictetus affirmed that there was no absolute evil, but that all was subordinated to good. Marcus Aurelius, in reflecting upon the being of "the gods" and their concern in our affairs, wisely remarks that they would have furnished man with the capacity to avoid that which man usually calls misfortune were this *really* an evil. "The substance of the universe . . . has no evil in its nature, nor does any evil . . . and hurts nothing." . . .

But apart from Stoicism proper and a right stoic-philosophical view of the universe, it would not appear to be difficult to see in what we call evil (in the positive sense of an actual manifestation of ugly deeds and mischievous thoughts and propensities) merely limitation, ignorance, egotism, non-morality, &c.

There is apparently a subtle *Law of Opposition* in the universe which applies here, in its due relationship, much as in regard to dynamics and physics. Evolution is at work. And evolution, perchance, works through apparent obstacles of every kind in every direction. These efforts sharpen wits and bring experience and knowledge of natural law. Pains, penalties, and catastrophes give hints, warnings: promote thought. Shorn of our egotism, fear, impatience and irritability, we ideally welcome all that comes to us, apart from logical consequences of foolish thought, word and activity, as grist to our mill of evolutionary aim and knowledge of life and Nature's law. A psychic experience I once had revealed the transformed attitude of a guide, only too anxious for the incarnate individual development, as Tempter. For what is "temptation" but examination—testing? Were it not for evil we could never arrive at perfection. Evil is the shower of sparks flying about the perfecting process. Without matter and dense body, spirit, for us, were dumb, inoperative.

If we do not complain of the process in viewing Good, why complain of Evil? Starting with the growth (evolution) process there must incidentally be evil. The only error lies in teaching its actual existence and subsistence. You can prove all evil by emphasising limitation and misuse under particular aspects. The measure of what lies between our understanding and knowledge (from meditation, and study of natural law), and our experiences will show us the true value of evolution. One might say that God "permits evil" for much the same reason that we permit our children to go to school and into professions. The world—life in every sphere of consciousness—we must understand as opportunity for self-development and communal progress. Knowing that "in the beginning," or (in more modern phraseology), fundamentally, substantially, we, and all things, are potentially united to that which is only "good" (apart from all disturbance and displacement, spiritual, mental and physical), how can we say that Evil is anything but perversion, misuse, ignorance, lack of understanding, of the pure Spirit, eternal and creative?—Yours, &c.,

ARIES-TAURUS.

A Child's Strange Prophecy.

SIR.—The incident related under the heading "Strange Episodes of the War" in LIGHT for July 17th (p. 340), reminds me of a story often told by my grandmother.

The child of Mrs. W. seems to have known what had already happened to his father. In the case I relate the child foretold the future.

My grandmother, then living in Derbyshire, lost her first child when he was three years old. One day as she sat sewing and Tom played about the room, the village church bell began to toll for a funeral. Tom stopped his play; he came and stood in front of his mother with small warning finger raised, and he said, "Mother, next time you hear that bell you will walk up and down this room and say, 'My Tom, my Tom.'"

His mother paid very little attention to this. But shortly afterwards—in about ten days—Tom was taken ill. He very quickly died, of a sudden and virulent attack of scarlet fever. And so it came to pass just as he had foretold, on the day that his little body was taken to the churchyard. How did he know?—Yours, &c.,

S. M. B.

SOCIETY WORK ON SUNDAY, AUGUST 1st, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mrs. Mary Gordon delivered an address, followed by fully-recognised clairvoyant descriptions—77, New Oxford Street, W.C.—On the 26th ult. Mrs. Neville gave successful clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.

NOTTING HILL OPEN AIR MISSION.—Lancaster-road, W.—Meetings are held every Sunday afternoon at 3.30. Speakers and friends are earnestly requested to identify themselves with this phase of our movement.—S. E. P.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Sarfas gave an address and clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Clegg. Friday, at 8, public meeting. 15th, Mr. Brown.—F. K.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Podmore gave an address on "Spiritualism and its Message," and convincing descriptions. Sunday next, 7 p.m., Mr. and Mrs. W. F. Smith, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Connor spoke on "What Spiritualism Is." Sunday next, 3, Lyceum; 7, Miss Violet Burton. Thursday, 8 p.m., Mrs. Jamrach, clairvoyance. 15th, 11.15 a.m. and 7 p.m., Mrs. Harvey, of Southampton.—H. W. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. H. Boddington gave good addresses and answered questions Sunday next, at 11.15 and 7, Mr. A. Punter, addresses and clairvoyance. Tuesday, 3, interviews; 8, public circle, also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Neville gave addresses and well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. G. R. Symons. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8 p.m., public meeting.—F. V. C.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mr. A. Trinder gave an interesting address on "Spiritualism and Christianity Contrasted," in which he said: "A conviction of the after-life was not sufficient. We should determine the state of that after-life while here." Mr. G. Tayler Gwinn presided. Sunday next, Mrs. Miles Ord, address.—W. H. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. T. Wooderson gave an address on "Individuality versus Personality." Evening, Mrs. M. E. Orlowski spoke on "Imagination: What is It?" and gave clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. G. T. Wooderson, discussion; 7 p.m., Mr. H. J. Stockwell. 12th, 8.15 p.m., Mrs. Maunders. 15th, 7, Mrs. H. Checketts, address, and Mrs. Hadley, clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, very successful meeting with Mrs. Orlowski, well-recognised clairvoyance; evening, Miss Siegenthaler give an address on "Called, Chosen and Faithful." Mrs. Pafr sang a solo. Sunday next, Mrs. Kathleen Scott on "Moses, the Man of Visions"; 6.30 p.m., Mrs. Alice de Beaurepaire on "Experiences in Life Beyond the Veil."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The President, Mr. Percy Scholey, gave helpful address and clairvoyant descriptions. Sunday next, at 11, service and circle; at 7, Mr. George Prior. Thursday, at 8 p.m., service and circle.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—At the Lyceum session, Miss Ashley led in the Silver Chain, and answered questions; evening, an instructive address on "Seek and Ye Shall Find," by Miss Ashley, followed by clairvoyance. 29th ult., address by Miss Violet Burton. Sunday next, at 7 p.m., Mr. Alfred Vout Peters. 11th, ladies' meeting at 3 p.m. 12th, Mrs. Greenwood. 15th, Mrs. Pendlebury (Miss Alice Bailey).

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Mr. Ashley presided over a very satisfactory circle; afternoon, Mr. Hurrell addressed the Lyceum; evening, Mrs. Brownjohn gave an interesting address on "The Light of the Christ Mind," and well-recognised clairvoyance. 29th ult., good clairvoyance by Mrs. Podmore. Sunday next, 11.30 a.m., circle; 7 p.m., Mr. H. Wright, address and clairvoyance. Thursday, at 8.30 p.m., Mrs. Bloodworth, psychometry.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. F. T. Blake, who also spoke on the 29th ult.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Address by Mr. Lethbridge; clairvoyance by Mrs. Trueman. Mrs. Batchelor presided.—S. S.

TOTTENHAM.—684, HIGH ROAD.—Miss Morris, vice-president, gave a very helpful and practical address entitled "Work is Prayer."—N. D.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Cannock gave an interesting address on "War in the Heavens," followed by convincing clairvoyance.—M. W.

PAIGNTON.—Miss Mills, M.J.I., gave an address on "The Soul, or the Temple Within," followed by clairvoyant descriptions. Mr. Rabbich presided.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle gave a graphic description of a transition in the trenches. Evening, Mr. Habgood's remarks on "Sympathy" were followed by an enjoyable discourse comparing Spiritualism and Supernaturalism. Good clairvoyance by Mr. Rundle.—C. A. B.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Mr. Hanson G. Hey. Morning subject, "Growth"; evening, "The Spirit World: Where is it, What is it?" Mr. W. Jeffrey (of Glasgow) presided in the morning and Councillor Fletcher (of Wigan) in the evening.—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Howard Mundy gave good addresses on "Psalm lxvi, 12," and "The Change and the Changeless," following each with good clairvoyant descriptions. 28th ult., Miss Hilda Jerome, Miss Beaty Fletcher, and Mr. Abbott contributed to a public circle for phenomena.

THE IMPORTANCE OF BEING NORMAL: "HOW OCCULTISM HELPS."—An address upon this subject was given on the 30th ult. by Mr. J. Hedley Drummond at the Green Salon of the Eustace Miles Restaurant. Mr. Threadgold, the chairman, said in his opening speech that he thought the subject of normality (or being normal) was largely a question of definitions, and that most people were regarded by their neighbours as slightly abnormal on some point. The lecturer gave as his theory that we are really normal when we are most like our natural selves, and that it is occultism which can help us to realise best what is our natural self. Astrology, and even palmistry, are branches of the occult which may be of assistance in this respect. Mr. Hedley Drummond proceeded to show how this could be done with the help of occultism—which is, of course, intraneous, not extraneous—and had rather an unkind cut at the artistic temperament, as being abnormal. The object of the lecture was obviously to prove that occultism is normal, not abnormal, as many people regard it. At the conclusion of the address there was a lively discussion. During the afternoon Miss Vera Griffiths (contralto) sang several songs and Miss Cretchley gave two piano-forte solos. Mr. W. J. C. Hewison acted as accompanist. The Occult and Musical Teas will be restarted on Friday, September 3rd, and the list of lecturers will be advertised in LIGHT in due course.

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NOTES BY THE WAY.

Telepathy is no new thing to the natives of Oriental countries if we are to believe the stories told of the transmission of news over great distances by methods beyond scientific explanation. "Vanoc," in the "Referee," gives an example—in this case from South Africa:—

A friend of mine, a staff officer in France who has fought in South Africa, sends me an extraordinary story of telepathy which confirms statements made by every experienced observer in South Africa as to the existence of the telepathic faculty among certain African tribes. A friend of the officer referred to had farmed in Natal for a quarter of a century. Finding the call of patriotism irresistible, he left his ranch, came to England, and enlisted as a private. During the whole of the time he spent in South Africa an extraordinary bond of sympathy existed between him and his natives. He was killed on December 19th at 12.35 p.m. That very day, after luncheon, several of the dead man's native servants called on his partner in Natal and on other friends of his, seven thousand miles distant, to express their sorrow at the death of their old master. This story is as well authenticated as it is possible to be under the rules of evidence, provided that my staff officer friend, who bears an historic name, is the man of honour I have known him to be for the last thirty years.

* * * * *

We have read of cases in which the natives in towns in India showed a knowledge of important events occurring thousands of miles away, before the Europeans in such towns had received the information by telegraph. It appeared impossible for the white men to discover the method of communication adopted by interrogating the natives, who either could not or would not divulge the secret. Probably it was a matter of inability rather than of choice. The recipient of a telepathic impression may reveal the possession of knowledge (afterwards verified), yet remain utterly unable to explain how he acquired the information. Things beyond the range of the senses are not easily reduced to intelligible terms. Examined as to how he became aware of some particular fact, a man may reply (i.) he saw it happen; (ii.) he was told by someone else; (iii.) he read of it; (iv.) he deduced it by observation of other facts; but when the source of his knowledge is outside the ordinary lines of causation, it is not wonderful that he should be unable to give any satisfactory account of it. Even if he should reply that it was due to telepathy, that would not satisfy those who are not to be put off with a name that tells nothing of the process concerned. We suspect that this is the real difficulty involved in attempts to get at the *modus operandi* of séance-room phenomena. The unseen operators are asked to explain the higher laws of physics in terms of the lower, and although they do their best their explanations are seen to be inadequate.

* * * * *

Mr. William Archer in this month's "Pearson's Magazine" has a second article on "Can we Foretell the

Future?" He quotes a number of well-known cases of warning dreams, considers them critically, and reaches the conclusion that they cannot be satisfactorily explained by coincidence alone. The faculty of prevision is comparatively rare. Of the thousands of dreams experienced every night only a very small percentage, it is claimed, afford evidence of foreknowledge. On one point, however, Mr. Archer seems to be assured, and that is that the question of foreknowledge "has no essential connection with the question of immortality"—he has not found in any of the cases he has investigated any traces of the activity of disembodied spirits—a statement to which many of our readers will probably demur. The article is of service as it calls attention in a popular and attractive way to the variety and extent of the testimony for prevision, but beyond admitting that "driblets of futurity do somehow filter through to the human consciousness" it contains nothing that is particularly suggestive or illuminating. The article is illustrated by a striking series of photographs, depicting from the imaginative standpoint some of the incidents dealt with.

* * * * *

A correspondent, referring to the discussion in our pages concerning "the origin of the soul," calls attention to the following passage in a letter by "W. B. P." on another subject, in *LIGHT* of March 6th (page 119):—

The relation of the individual to the universal, of the human spirit to the spirit of God, may be suggested to the scientific mind by Faraday's conception of the physical atom as the final particularisation of the material universe. To assist the mind "immured in matter" towards a mechanical view of the spiritual "atom" that is the nucleolus, one may say, of the soul, resort must be had to the principle of dual-unity. As an entity in space and time, this atom is not only to be regarded spiritually as the classic atom of the physicist was imagined to be physically; but as transcending space and time, it is equally to be viewed as Faraday conceived the physical atom. "In this view," he said, "matter is not merely mutually penetrable; but each atom extends, so to say, throughout the whole of the solar system, yet always retaining its own centre of force. What do we know of the atom apart from its force? . . . You imagine a nucleus which may be called *a*, and surround it by forces which may be called *m*; to my mind the *a*, or nucleus, vanishes, and the substance consists in the powers of *m*." The spiritual atom, as I have elsewhere said, exists both as *a* and as *m*—it is equally individual and universal.

That has a bearing on the aspect of the question presented by "Lumen Sequor" in *LIGHT* of the 3rd ult. (page 324). If by "soul" is meant the individuality—the human spirit—the problem is carried out of space and time, and cannot be settled on material lines.

* * * * *

Having occasion lately to refer to Mr. A. E. Waite's book, "The Pictorial Key to the Tarot" (in the Allianc Library), we were struck with the felicity and significance of the Tarot symbology. It is strange that this symbology has not received a wider recognition. Although many works dealing with the subject have appeared during the past one hundred and twenty years, they are comparatively unknown outside a certain circle of students. To most persons, mention of the Tarot suggests a pack of cards used in "fortune telling" having wands, caps, swords and

pentacles in place of the customary suits, and curious allegorical figures in addition to the orthodox kings and queens. They hear with surprise that while divinatory possibilities of a high order are not denied to the cards, their use for such a purpose is a debasement and a perversion of the esoteric teaching of which they are the vehicle. The origin of their teaching is lost in obscurity; but it must have been long antecedent to the cards themselves, which were not known prior to the fourteenth century. This teaching is largely concerned with intuitive truths and is akin to that preserved in the symbolical literature of Sufism, Alchemy and Kabalism. The cards, it has been aptly said, "may be regarded as doors which open into unexpected chambers wherein the spirit dwells and manifests."

DR. CRAWFORD'S EXPERIMENTS.

A MEDIUM'S POINT OF VIEW.

In the course of a letter stating his views regarding the series of articles in which Dr. Crawford describes the results of his investigations into physical phenomena, Mr. J. Bronterre Tetlow expresses the opinion that two important subjects of inquiry should be: (a) the discovery of some mechanical agent to measure the psychoplasmic force or fluid; (b) an investigation of the conditions which are operating within the mind and body of the medium.

Mr. Tetlow proceeds:—

Whenever a medium sits he is the centre of a circle and the chief factor in the operations, and whatever theory one puts forward, one must never overlook that fact. He is the nucleus around which all operations take place. The sitters are factors not altogether to be overlooked, but they are incidents and not primaries in the case. It is because I am myself a medium and have read and studied the various reports which the observing and recording students have made, and am conscious of the weakness of their position, that I am now writing. Mediumship and all its resultants will never be understood by us until we take into our sum the figure which must represent the medium as a living being, with special and peculiar conditions of organism, psychical and physical. Until we learn wherein he differs from other human beings we shall find no solution to our problem. Therefore start with him, weigh him, analyse him. Get him to talk, and see if he can tell how and what he feels whilst phenomena are in process. If he is entranced and cannot speak for himself, ask those who have entranced him to do so. Do not treat him as a cipher which does not count, or as a knave who is to be watched lest he cheat you. One of the laws of life is, whatever you would have, that you must give—and that freely and abundantly. Give him, then, consideration and courtesy, make him a part of the game, draw him out and get him to reveal himself. Then you may bring your sensitive inventions to register the operating influences with a favourable chance of obtaining substantial results.

Let me give a few personal facts. The other evening while conducting a circle for clairvoyance and psychometry, when I had just got my audience in touch with me, a person came into the room and walked across the circle, with the result that the currents were broken and I felt as if a sudden and severe draft had been made upon all my vital forces, producing a limp, crushed feeling throughout my whole body. Now had I not learned how to counteract these effects, there would have been no results that night. I have known a medium become insensible from such a cause.

In sitting in a circle I am conscious of two facts: first, that the psychoplasm stretches across the room from the sitters, and that so long as it commingles and I am completely *outside* of its operations I am in good form, and can gain clairvoyant and psychometrical impressions, but I dare not attempt to enter into the area of its operations. Should I accidentally do so, I become chilled, and lose all capacity to proceed with my work. Second, I must not have anyone behind me while I am so engaged. Should I, for instance, put myself in front of the chairman whilst talking to the audience, I feel as if I had been drenched with a stream of tepid water, and have to move away quickly.

Now, if these facts and kindred facts familiar to experienced mediums were tabulated and published, there would be some basis upon which theory of mediumship could be founded, and a distinct advance would be made in the investigation of mediumship.

THE ORIGIN OF THE SOUL.

By F. V. H.

From A. J. Davis's "Great Harmonia," Vol. V., Part 3, "The Origin of Life and the Law of Immortality," I have culled the following, which possibly may help further to clarify our understanding on the above deeply interesting subject.

From his interior perception Davis learnt that

"the law of the human birth has three stages of labour—viz.,—

First.—The positive germ is deposited. This germ is a concentration, in a positive or masculine form, of all spiritual essences as they exist in external Nature below man.

Second.—The negative spiritual forces on the feminine side, co-extensive and comprehensive with the positive forces, *react*, so to say, with a momentum equal to the *action* of the positive forces; and in their effort to meet the positive at every point the circle is at last completed in the formation of the spiritual body. In the course of this effort the physical body is precipitated. The presence of this completed physical body indicates that the circle of spiritual forces is complete or that the positive and negative forces are married in one individual soul. At this point the natural birth takes place.

Third.—From this dual vitalic oneness comes the deposition and unfoldment of the spirit-germ. That is, the positive side of the spiritual organisation with its physical investiture acts on the negative side of the spiritual organisation with its physical investiture; thus depositing and unfolding the spirit germ in the soul substance, and the negative side re-acting unfolds the organised individual spirit which is indestructible not only in essence but in form.

In the justly formed human fetus I find the individuality fixed in general a few weeks prior to birth. . . . As there is a point where minerals cease to be minerals, and become vegetables, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the foetal development of the human brain, when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating it in the germ-state to unfold the immortal personality.

The universal Divine pro-creative force first organises the body by means of the governing or fashioning principle within the maternal nature; and then the body's grand *use* begins, by means of eating, drinking, working, resting, &c., in gathering nervous forces and vital currents (in short, the life principles of every substance) and moulding them to its own image and likeness.

The ultimate result of all this is the "soul," philosophically speaking, which is an organised silver lining to the outer form, and which at death serves as a beautiful body for the clothing of "the golden spirit" which is still more interior, and incapable of organisation.

Now, as before affirmed, the human soul cannot be perfectly organised without the two physical brains; and the impersonal spirit of the Infinite cannot be detached and embodied unless the soul pre-exists, and serves both as a magnet and a matrix; hence it follows that there must be and is a period in the foetal formation and development when the golden spirit enters upon its eternal individual existence.

The whole of this book should be carefully read, as its deductions are natural, reasonable and scientific, both on the physical and occult planes. It clearly shows that the soul body, like the physical, has a beginning, and that they commence to form or to grow at one and the same time, the soul body being in part an *effect* of the physical body though not of it; while in like manner the physical body is precipitated through the organised efforts of the soul body, though not of it; they only interact and "scaffold," so to speak, the one the other.

These two caskets—the one mortal, the other immortal—are prepared by the interaction and moulding of laws working through their respective planes of substance within the maternal womb, and are thus made ready to receive that golden supreme, impersonal essence (which is immutable, and transcends organisation), which then becomes "the dweller in the temple." This drop of the eternal, ageless, unchangeable "I Am," that is now within its soul's microcosm, is eternally wedded to that microcosm, and through its agency it will ply its great Deific mind, and will put forth its relative energy, and will ever rise into, and flow with, the higher currents of life carrying its soul-body with it; which body will continue to blossom into great beauty and efficiency filled with the breath of Deific Life.

When this supreme spark from Deific Life enters into its microscopic kingdom, "from that moment the unborn infant's mentality is lifted far above the animal kingdom," and it is this supreme alliance, once effected, which eternally differentiates us from all the ante-human organisms which have contributed their rungs to the great ladder of progressive and complicating structures ultimating in the supreme finality known as the human, whose consummate type remains now to be perfected only, but not altered in any of its essential points.

Davis also says that there were some 400,000,000 of ante-human races, but out of that number only a small percentage of the structures were fitted for humanity.

Some 395,000,000 ascended to the *outmost* step of the human threshold, while half a million only of this vast number were called upon once more to pass through the *ante-human stages of progressive development*.

This half-million, I presume, were selected or set apart by the governing spiritual powers, and were helped by special means to develop their bodies and bring them up to a required status.

These then formed the basic structures from which the human race has directly ascended.

It probably took many generations of these sub-humans to acquire a perfection of stature which approximated sufficiently near to the human type for it to become the receptacle of that "golden germ" which differentiates the human from all other species.

The part of the human structure to which Davis here specially refers is the head, whose interior coronal is required to be a perfect arch in shape, before the "golden essence" can occupy it—a shape which is mathematically eternal, and which interiorly is compacted of a substance which is indestructible.

Therefore the law of eternity inheres within the physical vestment both as to form and substance, and thus is established the eternal dwelling-place of that eternal ageless "I Am," which in a microscopical proportion is the immutable "I" of every human.

As the age of the earth is estimated at eight hundred millions of years, it is quite possible that the human structure has taken a longer time to evolve than many have thought.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 15TH, 1885.)

Reichenbach, the discoverer of creosote, paraffin, assamar and other substances well known to the chemist, and "though last, not least," but greatest really, of this odic force, took one of his sensitives, Miss Nowotny, into a chamber of the deepest darkness, to test if she could see anything. Unknown to her, a magnet had been placed. After some time, she said she saw a magnet with a blue flame streaming from the north end, and orange-coloured flames streaming from the south end. This light was collected into a focus, reflected upon the wall, by means of a burning glass, showing that it was material.

Professor Endlicher, who was a demi-sensitive, was put into the profoundest darkness. A cat, a butterfly, a bird and a plant in flower had been placed there without his knowledge. Having sat for two hours in this extreme darkness, the professor, in terrified astonishment, suddenly cried out, "I see a blue flower—a gloxinia"; so it was, a gloxinia speciosa; and as nothing can be seen without light, the buds, pistils, anthers, flower-leaves, stalks, all were aglow, and even the leaves were dimly visible. He also saw the cat, the butterfly, and the bird, all glowing with this beautifully delicate odic light.

(From an article by S. Eadon, M.D.)

THE VISIONS AT MONS.

In last week's *LIGHT* (p. 377) we alluded to the circumstantial narrative contributed to the "Occult Review" by Miss Phyllis Campbell of her experiences one night in the forest in tending the wounded during the Mons retreat, when several of the sufferers assured her that they had seen spiritual beings come to the aid of the greatly outnumbered forces of the Allies and put the ranks of the enemy to flight. A correspondent of a London evening journal has since had the enterprise to interview Miss Campbell. He tells us that the lady, who was born in Australia twenty-one years ago, and is a cousin of Lady Archibald Campbell, "submitted cheerfully to a rigorous cross-examination, and made no attempt to bolster up possible weak points in her narrative; while, on the contrary, she resisted the most subtle attempts, by leading questions and suggestions, to varnish or embroider her story in the slightest degree." According to Miss Campbell's story she was not alone in receiving these confidences:

"On this night there were six of us women at the post, including Madame de A—, the president. Similar stories were told to all of us, except one, who was mounting guard over some wounded Germans.

"When there came a lull in the work we compared notes. The accumulated evidence was from the lips of scores of wounded. Amongst these eye-witnesses were officers of high rank, a Roman Catholic priest, and English and French soldiers.

"I had the testimony, amongst others, of three poor fellows of the Irish Guard. One of them was an enormous man who stood over six feet five inches.

"St. George was in golden armour, bare-headed, and riding a white horse. He cried, 'Come on!' as he brandished his sword. This had occurred at the most critical point of the retreat.

"They had given themselves up for lost; nothing known to them could save them. Then, suddenly there had been this interposition from heaven, and to their amazement the Germans were in full retreat.

"The French testimony differed. Some said it was Joan of Arc, that she was bareheaded, riding a white horse and flourishing a sword as she called 'Advance!' Others had seen St. Michael the Archangel, clad in golden armour, bareheaded, riding a white horse, and crying 'Victory!' as he brandished his sword.

"These eye-witnesses came from widely-separated points of the field of battle. I cannot give names of places; not even could the officers do this. They had been retreating and fighting for days and nights. None knew where they were."

Miss Campbell said that her French colleagues at "The Place in the Forest" could supply corroborative testimony. She would see, she said, if she could get written statements to that effect.

SOME PARALLEL CASES.

The Rev. Lionel Edmunds, of Little Leigh Vicarage, Northwich, in a letter to the "Daily Mail" of the 7th inst., narrates two remarkable parallel cases. He says:

Some few years ago I heard a man—a layman who knew China and its language as well as I know English—speaking at a public meeting in Surrey. He had been through the siege of the British Embassy in Peking. The Boxers and Chinese soldiers were closely investing the Embassy. It was—the part they were in—untenable. The occupants had to move to another position. It was a grave risk and the probability was that many lives would be lost in the transfer. The Chinese had full view of the British while they were moving and would doubtless fire upon them. They did not do so. Later on this man asked why they missed such a chance. The Chinese gave him the following reason:—There were so many people in white between them and the British they did not like to fire.

To my certain knowledge this event happened not very many years ago in the cell of a man condemned to death in Sydney: The chaplain visited a condemned man who had but a few days to live. The prisoner was astonished at seeing the chaplain, and remarked that he nearly shot him once. Pressed to explain, he asked whether the chaplain had been living in a certain part of the bush in such and such a year. The answer was in the affirmative, and, further, that the chaplain was making a night journey on horseback to visit a sick man.

"I," said the prisoner, "was an outlaw and desperate, and determined to shoot the first man I saw and take his horse. You came along and I covered you, but did not fire because you had a companion in white riding on each side of you, and I could not get a clear aim—also I was afraid of them." The chaplain had not been aware of his two companions and had not seen the outlaw.

Why should it be thought a thing incredible that angels were seen at Mons?

"ARTISAN'S" request for copies of *LIGHT* (p. 367) has brought us letters from a great number of readers offering to send him the paper. We have sent his address to the writer of the letter first received, and ask the remaining correspondents to accept this intimation with thanks for their kindness.

INITIATION, PAST AND PRESENT.

THE INITIATE OF ANCIENT EGYPT AND THE MEDIUM OF TO-DAY.

BY ERNEST MEADS.

The ultimate aim and object of human life is the knowledge of God, and its quest is coeval with the creation of man, though but few have realised it. Owing to its language and alphabet being fixed and carved in stone, Egypt becomes the historical starting-point, though doubtless her initiation tests and ceremonies—a description of which has come down to us—were the development of the efforts of earlier civilisations.

The following is borrowed mainly from Edouard Schuré's book "Great Initiates." The aspirant stands in the courtyard of one of the great temples. The colossal statues around gaze into his soul with their sightless eyes as the shadows stretch out towards him in the bright moonlight.

The fateful voice of the hierophant warns him of his risk in seeking to enter upon their science. "Life and immortality are the reward of the strong and pure; the weak, or evildoer, may find madness or death."

If still undeterred, the aspirant is relegated for a week to the company of the servants of the temple, himself being condemned to rigorous silence. He is conducted to a chamber without apparent exit and shown a low dark opening. A small lamp, with but little oil in it, is placed in his hand, and he is left alone. The flickering lamp warns him of the value of time, so upon his hands and knees he enters the opening and crawls along the tunnel. Soon he hears a sepulchral voice, which, owing to clever acoustic arrangements, is repeated seven times, threatening death to all who foolishly covet knowledge and power. By displaying nerve and agility, he escapes death in the form of a deep well, and arrives in a gallery, on the walls of which are the twenty-two symbols which correspond to the letters of the alphabet. These are explained to him by a priest, who, after the aspirant has mastered their meaning, urges him forward by telling him that death frightens none but the unworthy. He now enters a long narrow vault, at the end of which is a roaring furnace: again courage and agility are required to traverse the narrow pathway through its centre, and he is face to face with a greater horror in the form of a lake of stagnant water, lit up by the lurid flames behind him. Upon his hands and knees he scrambles across the slippery ledge which intersects it, and, arrived upon the other side, is greeted by two attendants who strip him of his wet clothing, and conducting him to a grotto, anoint his body with perfume and bid him await in comfort the coming of the hierophant.

Left alone, he sinks with a sigh of relief upon a luxurious couch, when he hears the strains of a lute, and before him stands a female of exquisite physical beauty, whose burning breath is on his cheek as she offers him a goblet of red wine.

"Art thou afraid of me, thou handsome stranger? I bring the victor's reward, oblivion of pain and sorrow—the goblet of happiness."

Their eyes meet—a fateful glance!

If he yields to that passionate appeal, none know his fate—slave of the temple, if not literally a dead man, he is alike lost to the world.

If he resists the temptation, he is led by the hierophant and twelve priests to the temple of Isis, and presented to the assembled magi.

Then follows for the young adept months, perhaps years, of training. He studies medicine, plant and animal life, and astronomy. There is a slow but complete change in his nature, the passions of youth are subdued, the love of truth becomes dominant, and this is now his prayer:—

O Isis, since my soul is naught but a tear in thine eyes, grant that it may fall like dew on other souls; and that when I die I may feel their perfume ascending to thee. I am now ready for the sacrifice!

One evening he is conducted by the priests of Osiris into a low crypt; pointing to an empty sarcophagus, the hierophant says:—

No man escapes death; every soul is destined to resurrection.

The adept passes living through the tomb and enters in this life into the life of Osiris. Do thou therefore lie in this tomb and await the light. This night thou shalt pass the portals of Dread and attain to the threshold of Mastership.

In obedience, the new adept stretches himself out in the sarcophagus with folded arms, and the horror of the place falls upon him as the priests leave him alone with death. He hears a muffled chorus—it is his own death-chant; and all is silence!

In the utter darkness he passes through all the painful sensations of death—the story of his life is unrolled before him—but as his earthly consciousness becomes vague, his spirit is quickened and he passes into a state of ecstasy. A five-pointed star scintillates before him, which, changing into a flower, fades in a cloud of perfume, and, again condensing, takes the form of a lovely woman, radiant with spiritual beauty. She approaches, holding a papyrus scroll:—

I am thine invisible sister; thy divine soul; and this the book of thy life! Thou knowest me now. Call me and I will come!

The vision fades, and he experiences a fearful rending as his spirit is precipitated into his corpse; iron bands seem to hold him down, a weight is on his brain, he slowly and painfully opens his eyes, and the hierophant stands before him.

Thus did the mortal triumph over death and its horrors; and it was indeed a triumphant chant in which the new adept joined in the great temple when again introduced to the company of the magi. Even in those early days there were circles or creeds, each of which guarded its secrets most jealously.

The foregoing may be slightly inaccurate or exaggerated in some details, but on the whole we learn that it is a true picture of what went on. In the early periods, as now, the great fear was insincerity. Excitement is not love, and the test of hardship was employed to wear off the outward excitement and to prove that the true motive was pure love. None of the priesthoods were obtainable without great hardships.

To-day a man has to go through some preparation before entering the "holy of holies," as it were, of any faith or religious order; some form of probation and examination, some tests or trials have to be undergone. Then, for the initiate, after having satisfied the priest of the sincerity of his desire, would come—no sitting up with books, no study or straining, but penance, privation of every sort, scarcity of food, long hours and solitary confinement—everything at the outset to make sure that the love was pure.

The unworthy would avail themselves of the opportunity given to withdraw, and so escape the more serious tests which followed. The appetites were then appealed to, money and position offered, if they would give up their purpose.

Thus men won their way to the priesthood and became teachers of the people. Of such, united by the strongest cords of mutual love and esteem, circles were formed—ideal circles—composed of men of one mind, hearts in tune, not fearing death, and thus they became the media of the great unseen.

In circles such as these men learned of unknown lands and received prophecies of the coming Messiah, and by teaching what they had received laid the basis of the education of the world.

An Egyptian who was largely instrumental in fixing the alphabet and language of his country about 1000 B.C., one of the prophets of Israel about 500 B.C., and an Egyptian historian of the time of Christ, have all three at different times given us the following teaching:—

Jesus, the one God-man, whose coming had been foreseen by seers of all climes and faiths, was spoken of and taught about in very early Egyptian times. These seers, sure of the fact, but ignorant of the time of His Advent, in order that He might be recognised when He did appear, fastened upon those incidents which rendered Him unique in the world's history—His violent death, burial, resurrection and ascension, which came in course of time to be depicted upon the walls of the temples. After the death of these seers doubts arose, and gradually prophecy was mistaken for history. Hence the legend of Osiris, and also that of Krishna in India.

This Egyptian of 1000 B.C. shared the faith of the other initiates of his day, and worshipped the coming Messiah (not an

Osiris who had visited the earth). As long as these initiates tried for the purest and best in their circles and looked to the unseen for help and instruction, they remained the teachers of the world.

Time passed on and the tests became less ; the churches lost their enthusiasm, riches became the predominant thought, and this laxity led to the fall of the empire. To-day we see cities ruined, broken, and grovelling in the dust of a thousand years. It was time the great Teacher of Love should come and make a sacrifice to re-establish on earth the old faith and enthusiasm. The Master came to the earth in the flesh, and a new order of things ensued, for the Divine had lived among men, and no longer was it necessary for His followers to live apart, but more and more, as human nature evolved, was their place in the world, leavening the lump.

There is an indication of this in the early Christian Church. Tertullian, writing in the third century, speaks of having in his congregation a young woman who, during a state of trance, sees and speaks with those whom we call dead, bringing messages from them to their relatives and friends. She also sees and speaks with the Master and His saints, heals the sick and prophesies coming events. But the many efforts of the spirit world to establish communication with this world through the mediumship of the saints were misunderstood, inasmuch as the faithful were content to regard these saints as beings apart from—rather than of—their own selves. So, in the fulness of time, when human nature had more evolved, the appetites and passions having become less gross, and consequently the spirit not so hemmed in by the flesh, there came the more general opening of the door in the movement we call Spiritualism.

But only when the same enthusiasm and love are supplied is there any real affinity with the initiates of old, whose circles were in close contact with the higher spiritual spheres, which sphere are equally approachable by us of to-day, if we will but provide similar conditions. Every sitter, to gain the best from Spiritualism, must purify his love, casting behind all that is unworthy, and must be tested and tried, prepared to suffer, endure, and wait, until such time, as with all the sincerity of his nature, he prefers the spiritual to the material. If the motive be to find something fresh—something on which to build a reputation, a monument for succeeding generations to admire—the love is rather for self, and shows but meanly in the presence of that noble love which aims at benefiting humanity and serving those in suffering and distress.

If we cannot return to the faith and love of infancy in our relations and feelings towards our fellow-men, we can, at any rate, do much towards it in our practice of Spiritualism, and adopt the attitude of children towards a father in whom we have absolute confidence, and in a similar attitude of mind receive from our elder brethren and sisters the help we so imperatively need. At a circle a few days ago a spirit said :—

You know not what a useful work you are performing as you sit thus. There is prayer and prayer ; it is the "and prayer" that we want. In prayer, as generally practised, there is too much of the absorbing principle ; it is the higher form we want—the outpouring of love to God and man. We . . . can collect this force thus given out by you and direct it whither we will ; in this instance, to the battlefield. With it we help the wounded, and by drawing away from the field those passing out of the body prevent the spreading of the blood-lust, thus working towards peace. If only such as you would mass together and supply enough force, it would indeed hasten the advent of peace.

To sum up, in the words of another spirit :—

In ancient days the initiate and the man of the world were separated by a vast gulf, which these tests tended to emphasise. Such had to be, owing to the grossness of the times. It was as the difference between the right and left swing of a pendulum, but as it sinks to rest that distance is reduced, until it scarcely moves a hair's breadth.

The object of these efforts was to produce this poise ; the modern man, who even now is beginning to appear on the earth—for him, the things of the earth do not obscure the spiritual ; simply moving, as it were, his eyes from right to left, he performs earth-duties and lives the spiritual life indifferently, being in a spiritual atmosphere all the time. To produce such, these hard processes of initiation have tended.

THE PSYCHIC TELEGRAPH.

A REMARKABLE EPISODE.

Mr. David Wilson, who is now at a seaside resort, writes to inform us of improvements in the construction of the New Wave Detector (which he proposes to re-name). He also sends us copy of a message received by the machine for Mrs. Susanna Harris. It is a private communication received in two instalments. The first portion, which has reference to the state of her health, and bids her take a rest, was received at 1.15 a.m. on the 22nd ult. The latter portion, which arrived at 1.50 a.m. on the same day, runs :—

Our tidings from Chicago will be sad and heart-breaking, "Harmony."

Mr. Wilson sends us the following extract from a letter received by him from Mrs. Harris in acknowledgment :—

"Harmony's" message referred to the coming disaster to the Chicago excursion steamer. She told them at a circle in Brighton last Wednesday she had sent the message, also that she and her spirit friends hope in a short time to be able to manipulate the instrument to such an extent that people can be warned of coming disasters in sufficient time to avoid accidents and death. . . . In my opinion the message is one of the most important yet received, and "Harmony" says it is only a forerunner of some of the great things which will be revealed through the instrument. "Harmony" says that she communicated with you at 1.15 a.m. on July 22nd.

It would be interesting if "Harmony" could give an account of the way in which messages are transmitted, how they are coded, and other information throwing light on our perplexities in regard to the manipulation of the machine "on the other side." It is now abundantly clear that the instrument transmits messages with names and other particulars of which Mr. Wilson has no knowledge whatever, and to him the results are entirely mystifying, as he frankly declines at present to accept the spirit hypothesis, although with true scientific impartiality he makes known his results whether they tell against his position or not. However, as he himself declares, the invention is in such an early stage that we must wait for future developments to clear up some of the problems involved.

MR. E. WAKE COOK AND THE PROBLEMS RAISED BY THE WAR.

An old reader and correspondent in Holland writes :—

Mr. E. Wake Cook's brilliant paper on "Spiritualism and the Problems Raised by the War," published in *LIGHT*, has been much appreciated here. At a time when surrounding events bring the realities of Life and Death so forcibly before us ; when millions of young lives, full of the promise and hope of the future, are being mown away by the rampant militarism that is threatening Europe with its poisonous growth ; when the fruits of the Nietzschean principle have reached maturity, and his Super-man is shouting : "Ote-toi de là que je m'y mette!" (the cry of brute strength towards the weaker)—the depth of rich thought, and clear insight into the inner meanings and possibilities of this great upheaval, so splendidly and eloquently expressed by Mr. Wake Cook, are consoling and uplifting, and carry with them the suggestion of a subsequent natural reaction after this flood of barbarism and armed force—the great wave of cleansing, purifying Spiritualism that will wash away the obsolete and brutal Super-man as conceived by Nietzsche and Treitschke, and bring the true one, with Love, Peace and Prosperity in his train.

But although Mr. Wake Cook has handled his comprehensive subject with consummate skill, and there is the ring of truth in what he says, the whole is too suggestive to be treated in such a condensed way : there is ample material for a volume in the paper, and it leaves us with a wish to hear more.

THE CHILDREN'S OUTING.—Mr. Percy Smyth, of 30, Homefield-road, Chiswick, W., leader of the Battersea Lyceum, appeals for contributions to provide the annual outing for the children attending the Lyceum, many of whom never visit the country except on such an occasion. Mr. Smyth writes : "An average of thirty-five to forty attend each Sunday, and owing to the depletion of our staff during war-time our difficulties have been increased ; they can, however, be overcome by the generous assistance of your readers who in past years have come to our aid."

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HUMAN SURVIVAL: FACTS versus THEORIES.

In a paper on "Scientific Theories and Psychic Research" in the June issue of the "Journal" of the American S.P.R., Dr. Hyslop gives us an exhibition of shrewd reasoning and keen critical acumen. He is tackling two opponents of spiritistic theories, one of whom is Professor Edwin W. Hall, who has an article on the subject in the "Harvard Theological Review," and the other the writer of an unsigned article in another magazine.

It is quite delightful to watch the play of Dr. Hyslop's rapier both in the more abstruse and the lighter aspects of the contest, although in dealing with some of the Doctor's points here we shall consider chiefly those of interest to the general reader.

First, then, we take the probing comment on the statement of the writer of the unsigned article, who is rash enough to observe that science can only deal with material things. "Indeed!" says Dr. Hyslop (if we may be pardoned for paraphrasing his remarks) "then what right have you to set up your judgment and pass criticism on investigations which are outside your science?"

This critic seems to have been much exercised on the subject of the ether, and on this point Dr. Hyslop deals faithfully with him. If, he says (in effect), you admit the existence of ether to explain physical phenomena of any kind you are bound to show how it can be matter and *yet* without the main properties by which you know matter, inertia, impenetrability, and gravity, none of which belong to the ether. On the other hand, if you are going to bring ether into your ideas of matter, why then you have no possible antithesis to matter, and spirit, for all you know to the contrary, may be one of its forms. In that case spiritistic theories might be brought into the scope of "science" as you define it—namely, the study of material things.

And then Dr. Hyslop proceeds to improve the occasion with a little moralising on the necessity for clear thinking.

The trouble is that each man tries to limit the meaning of the term "science" to his own particular field and fails to see that it is *method* and not subject matter that determines the nature of science.

The absurd attempt to limit the idea of science to matter in the old sense degrades the conception of science. Men come to believe that it has little importance as regards the vital issues of existence and in the result it falls into the background. By treating science as method,

Science gains a wider range of action, and connects up with every other department of human thinking. "There can be no antagonisms or rival authorities between independent fields of human interest."

Turning his attention next to Professor Hall's article, Dr. Hyslop finds the whole crux of its argument in the following reference to the labours of Sir Oliver Lodge and his co-workers in Psychical Research, and to the nature of the communications received through supernormal channels:—

So far as the matter thus received goes, even if we accept the interpretation which the investigators themselves put upon it, I find it the opposite of cheering. The impression which I get of the present position of Myers, if I take the messages at their face value, is that of a dismal state of separation, exile or incarceration, as one pleases, but in either case not an existence to be desired either for one's self or one's fellows.

This objector has to be put into his place with a jolt. He is reminded that his argument is not scientific. Supposing the life hereafter is one of "separation, exile, or incarceration," he is asked, what has that to do with the problem? "No amount of conjuring with your dislikes will disprove a fact."

Moreover [says Dr. Hyslop] Professor Hall, if he had really studied all the facts and theories advanced by psychic researchers, would have found that there is as yet no evidence for his view of that life as one of "separation, exile or incarceration." Quite the contrary is proved by it if anything is proved.

Nevertheless, this in a way seems to justify Professor Hall. He is logically wrong, but he is yet emotionally right. He feels that there is something wrong if such a mind as Myers has found the future life so dismal an experience. And so there would be. Dr. Hyslop thus reassures him:—

Nothing is more insisted on by those claiming to prove their identity than the fact that it is a social life of a very advanced kind and their representation of it is very much better than that which most people would give of the present life.

Traversing another part of Professor Hall's argument, Dr. Hyslop points out that the province of psychical research being to ascertain whether the human consciousness survives death it is necessary that any communication purporting to come from a human personality outside of physical existence shall prove its identity by relating some of the incidents in its bodily life. These memories are necessarily often trivial in character, "and any man who does not recognise this fact has no intelligent conception of the problem."

Dealing with the question of messages about the nature of the next world—the matter which so greatly exercises Professor Hall—Dr. Hyslop remarks:—

There is no literature in which the contradictions are more frequent than in the spiritualistic literature about the nature of the spiritual life. Scarcely any two communicators agree about it except in the most general outlines. And it will surprise readers to hear me say that these very contradictions may be very good evidence of their genuineness as communications though they may be wholly false as to facts as we understand them.

The contradictions are, of course, an excellent argument for the entirely human nature of the life which immediately succeeds this one. We have never found any serious cause of offence in them. We hear every day such utterly conflicting impressions of the present life that we are quite sure if they were collected and presented to the attention of a committee of intelligent beings who in another realm of existence were trying to study this world, that committee would be tempted to throw up the whole inquiry in despair.

From the passages which conclude Dr. Hyslop's article we take the following, which cannot fail to interest those who have any acquaintance with the thorough and exten-

sive investigation to which he has subjected the question of human survival :—

No intelligent and dispassionate man can critically examine the mass of evidence accumulated by the Societies for Psychical Research without recognising that the spiritistic hypothesis has scientific claims and really explains.

And if that be so then, *a fortiori*, the evidences of Spiritualists and Psychical Researchers combined may be regarded as overwhelming in their claim to intelligent study.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

VI.—VARIOUS.

Experiment 8.—The Typewriter Experiment.

I wished to see what the operators could do with a typewriter placed within the circle ; whether the keys could be struck with the precision necessary to imprint letters upon the paper ; whether the mass of metal of which the machine was composed would have a deleterious effect ; whether a rational message could be typed out ; and so on. Accordingly, a Barlow typewriter having been kindly placed at my disposal by Mr. T. Edens Osborne, I fixed a sheet of paper in it in the ordinary way, and placed it on the floor near the centre of the circle. No sooner had I done so and turned on the red light, than the keys were struck lightly and rapidly as though a pair of hands were playing over them. This having continued for some little time, I examined the mechanism, but I found that the type levers had become jammed, evidently from several keys having been struck simultaneously, and these had to be disengaged before the experiment could be proceeded with. (The typewriter was rather an old-fashioned one and somewhat complex.) It was apparent that the operators did not know how to use the machine. I therefore explained to them that they must strike each key separately with a sharp blow and allow time for it to come back to its normal position before striking another. They followed this advice carefully on the next occasion—with an exactness that was even surprising—and succeeded in typing the following :—

mbx : gcsq'

There is nothing in the nature of a message in the foregoing, and the experiment is chiefly interesting as showing that the keys can be struck with just the force necessary to produce such a result. The direction of the force is here vertical, and this affords further evidence that psychic force can be applied in any direction throughout the field. Further, the mass of metal composing the typewriter seems to have no injurious effects on the transmission and application of the force. I will add that the letters on the keys were in some cases much worn ; perhaps the operators found some difficulty in reading them. To make sure I will try this experiment again.

Experiment 9.—I smoothed out a lump of rather soft putty into a saucer and placed the saucer on the floor near the middle of the circle. I asked the operators to "rap" on the putty. Three impressions were made on it. They were similar in form, each consisting of an oblong cavity about $\frac{1}{2}$ in. long and $\frac{1}{4}$ in. wide at its widest part, sloping down gradually from the periphery to a maximum depth of $\frac{1}{4}$ in. or so. The near edges of the two outside impressions impinged upon the middle one. The floor of each cavity was not smooth but was lined by two series of grooves or waves (although I call them "waves" I do so for convenience of description only ; the reader should understand that I have no intention of asserting that the pulse is transmitted in wave form), (a) long, comparatively deep waves, and (b) waves crossing the crests of the former at right angles. The long waves were all practically parallel to one another and straight for the greater portion of their length, though they showed a tendency to curl round near the long ends of the cavity.

The figure represents diagrammatically three of the long waves A, B, C, near the middle of the cavity. The dark lines represent the crests, and the white spaces the troughs of the waves, which are nearly equally spaced. Three cross waves are shown by the lines 1, 2, 3. Careful measurement shows that there are about thirteen of the long waves per inch of width, and about thirty-two cross waves per inch. The latter cut through the crests of the long waves at right angles, and reach a depth of about one-third the height of the long wave as measured from trough to crest. The measurements were difficult owing to the curvature of the holes, but are correct approximately.

These waves were evidently not made by a sliding motion parallel to their length, but seem to have been impressed by a force acting approximately perpendicularly to the putty, for the putty is not heaped up or abraded anywhere, as would result if the former were the case.

On thinking the matter over, I remembered that the markings were very similar to those on the human finger and thumb. Accordingly I examined my own fingers and thumb through a magnifying glass. A magnification of three or four diameters indicated a great degree of correspondence. Assuming that the markings were impressions of part of a finger or thumb, it has to be remembered that crests on the finger correspond to troughs in the cavity and *vice versa* ; but even so, there are indications that the cross notches or waves in the cavity are produced by similar notches faintly showing at the base of the troughs of the long waves on the finger. If, then, as seems most likely to me, these "raps" on the putty are really produced by invisible fingers, the following deductions would seem to be implied :—

(a) The impressing fingers are not of a normal size, but are at least three times as large as normal ones. This is evident from a comparison of the pitch and depth of the grooves.

(b) The impressed grooves are so cleanly and regularly cut that we must suppose the impressing fingers are "new" ones—*i.e.*, they are in this respect unlike the marks on the human finger, which are more or less worn, as is evident from examination through the magnifying glass.

(c) The impressions are only a small part of the finger or thumb.

(d) The impressions may be due to something resembling the large toe on the human foot ; but if so, the deductions (a) (b) and (c) still hold.

I have now observed the direct action of psychic force upon the following materials : (a) wood, (b) iron and various other metals, (c) china, (d) paper, (e) putty. As to whether there is any substance upon which it cannot act, future experiment will show. On one occasion I placed a handkerchief in the field and requested that it be moved, but, though I left it there for many minutes, it did not move perceptibly. In order to test the result of a "rap" on paper, I procured a couple of brass rings about six inches in diameter, placed a piece of brown paper between them, and fixed the rings together by a couple of bolts through projecting lugs. The paper was then taut, somewhat like the end of a drum. The rap was duly delivered upon the paper, which on examination was found not to be punctured, but to be indented broadly and heavily downwards, having been evidently pulled from between the rings. Therefore it does not seem probable that the rap is produced by anything material moving at high velocity, but rather that it is due to something having considerable frontal area moving comparatively slowly.

DEATH AND SLEEP.—Looking forward to the close of his earthly career, Tolstoy wrote : "I know with certainty that in dying I shall be happy and that I shall enter a life more real. During our earthly life one thinks of another and more real life, and death in youth is as when a man is awakened before he has slept his full measure of time and death in old age is as when a man awakes of his own accord after a good sleep."

HALLUCINATIONS AND DREAMS.

By "N. G. S."

Mr. Constable has appealed to readers of *LIGHT*, not altogether, I fear, without guile, to tell him what an hallucination is, and how he can recognise one when he meets it. For he is an Idealist, and if we reply, as we must, that it cannot be recognised, he is on us at once with, "How, then, do you know that the material universe is not an hallucination?" If Mr. Constable will do us the favour of defining his position, it might, perhaps, be possible to apply our minds to the consideration of whether it is tenable or no.

But he wishes to know if there is any difference in kind between the dream and the waking state. The dream state is real to the dreamer. What right have we to call it an hallucination and to give the waking state credit for a superior degree of reality? The reason of his interest in the problem is shown, I think, by his reference to flying in dreams. He wants to know if the queer and romantic things he does in his sleep are as true as the things he does in his waking hours, so that the wise things of day may be added to the otherwise things of night and his complete life be the rich sum of all this opulent splendour. One quite feels the importance of the problem.

"From the standpoint of a man awake he rightly regards his dream as a dream; but as a dreamer he regards his *waking* life as a dream." Does he? My experience is that if, while dreaming, I have been conscious at all of waking life, it has been with the feeling that the waking life was the real. Generally I have lived altogether in my dreams, and have been oblivious of any other condition. I thus have a satisfactory test of reality, since in both states I believe waking life to be that which gives me knowledge of true and not imaginary experiences. But if in your dreams you remember nothing of your normal state, the balance of reality is certainly on the side of the waking life, in which you are aware and able to judge of both. If it is a fact that some persons are in each state conscious of the other, "the dreamer regarding his *waking* life as a dream," then the balance is even and they must find some other means of discrimination.

Whatever else is in doubt, we are at least sure of our thoughts, and we know beyond all fear of disproof that we are capable of logical and accurate reasoning. We are, therefore, in a position to compare the two states and try them by the touchstone of reason. Which is the true state, that in which everything proceeds in orderly and sensible fashion or that in which disorder is the most remarkable feature and in which we are not even mentally alert enough to recognise the disorder? We know that the life of dreams is largely made up of a travesty of waking life, a patchwork of past impressions and experiences. It is as though you were to take your thoughts and memories and—if you like—your "unfulfilled desires" and put them into a kaleidoscope. See what a fine pattern! Now give a shake and there is a totally new picture. But little reck the dreamer of the abrupt transition; he accepts everything with undiscriminating fatuity. Which is true, the original or the patchwork? Certainly we cannot hope to prove to the dreamer that we are the real people and not the people of his dreams, and Mr. Constable says: "My correct standpoint for judging my dream life is my standpoint as a dreamer." This I deny. If it were so, the case would be hopeless. The correct standpoint for judging both is that at which your intellect is most efficient. In our normal state we are, by imagination, the dreamer also and are able to judge between them, and our verdict against the dreamer is competent and just.

If either state is real it is the *waking* state. But how if both be false? To the Idealist that is exactly the case. In the round world and all that therein is he sees a monstrous deception, the most prodigious of all collective hallucinations, and to that extent, as far as he is concerned, dream and *waking* life are on a par. But even to him there may appear a difference of quality, and into this question of quality the problem again resolves itself. Does he discern a greater element of truth in an orderly than in a disorderly hallucination? Taking quality as his standard, he will probably admit that the *waking* state

corresponds most closely with a reality outside himself. For though he rejects the idea of a material world, he must needs accept the notion of some sort of reality beyond his own consciousness, however tempting it may be to suppose that he embraces all cosmic experience in his own ever-shifting "dream." If he, the dreamer, were the only fact in the universe he would assuredly be aware of it. For him, then, hallucination will be a major deception and normal experience a minor one; to distinguish between them is a matter for his judgment.

The Realist is on firmer ground because hallucination has a more definite meaning for him. He imagines the Ego seated at the centre of his complex organism, receiving impressions through his mental apparatus on the various planes, but chiefly through the brain—impressions from an objectively real world, which he interprets either correctly or incorrectly. An incorrect interpretation is an hallucination, as when a man with amputated limb still refers his sensations to the limb and feels that it is still there. Having no means of knowing with certainty the cause of any particular sensation the Ego is infinitely liable to error. But if in one of its many states it finds itself alert enough to remember and compare its other states, it can decide with itself which it will fix upon as the normal. The ordinary *waking* state is the only one in which it is in a condition to do this.

The awake man, therefore, looking inwards and reflecting upon his experiences, sees that in those other states (when he was asleep, for instance, or under the influence of alcohol) there was a wildness and incoherence which renders them manifestly inferior. Looking outwards, he observes how hallucinations are caused. He sees that visions follow the taking of drugs, such as opium and hashish; he sees the deceptions practised by the hypnotist; he knows that dreams can be traced to bodily sensations or produced experimentally by artificial stimulation (e.g., by drops of water), and he is unable to believe that the strange worlds and beings thus brought to life can be anything but illusions. And so his belief in the normality of the *waking* state is confirmed.

With spontaneous visions and voices and other supernormal experiences of normal life it is different. Here Idealist and Realist are on a plane and equally liable to be taken in. Joan of Arc could not know if her visitors were real or imaginary. In either case her belief would be equally strong and the historical result the same, the power of an idea being independent of its truth. Thus it happens that we may know, or think we know, what an hallucination is, but we cannot be sure of recognising one whenever we meet it. We may, if we like, apply the pragmatic test or argue from probabilities, but there is no apparatus of immediate knowledge by which we may be sure.

AN ILLUSTRATION FROM THE SEANCE ROOM.

In the course of an article in the "Daily Chronicle" on "War and Ethics," Mrs. Havelock Ellis says:—

Many years ago I came accidentally into friendly relations with a very powerful psychic. I was permitted to see some of the trance records taken down by one of her pupils. "A manifesting spirit" was supposed to be Torquemada, the Spanish Inquisitor. He was asked in awe what tortures he had endured in order to expiate his cruelties. The answer was that he had not suffered at all. "I was only an instrument working out the thoughts of cruelty surging all around me. I was a medium only for their expression, and so comparatively innocent." Only those amongst us who have no self-interest in this war, no "corners" to make, no sweating industries to support, more terrible in some ways than war itself, no hatred of potentates or foes (for hatred implies fear), no plans for national or personal aggrandisement through the losses of others, can justly claim exemption from being actual producers of this great struggle of the modern world. The law of retribution is as inevitable as the law of affinity or of gravitation. General moods of avarice, jealousy, spite, revenge, and domination may at last become manifest in the massacre of men and the woe of women. It is out of earthquakes and plagues that men learn lessons of prudence and sanitation. It is possibly out of war that our only real knowledge of peace will emerge.

RELIGION dying out? How can anything die before it is really born?—R. W. TRINE.

SIR WILLIAM CROOKES ON THE LIMITS OF SENSE PERCEPTION.

SOME FASCINATING SPECULATIONS.

We may preface the following quotation from the deeply interesting address delivered before the Society for Psychical Research in January, 1897, by Sir William Crookes, the then President, with a reference to a singular coincidence. We had been reading the address with a view to making excerpts for reproduction in *LIGHT*, having especially in mind the fascinating description of how the world would appear to thinking beings of microscopic smallness. On the following morning we received a letter from a correspondent fifty miles away, inquiring if we had ever read this description. He had seen it in a French translation, but was unaware where the original was to be found. If it were available he suggested that it should be reproduced in *LIGHT*. His letter was written at the very time when we were about to carry out the idea.

In the course of his Paper Sir William Crookes referred to the human form as the outcome of the laws of gravitation and to the "curious inveterate and widespread illusion . . . that our earthly bodies are a kind of norm of humanity so that ethereal bodies, if such there be, must correspond to them in shape and size." Later he proceeded to make some interesting speculations as follows :—

It is curious that the popular conceptions of evil and malignant beings are of the type that would be produced by increased gravitation—toads, reptiles, and noisome creeping things—while the Arch Fiend himself is represented as perhaps the ultimate form which could be assumed by a thinking brain and its necessary machinery were the power of gravitation to be increased to the highest point compatible with existence—a serpent crawling along the ground. On the other hand, our highest types of beauty are those which would be common under decreased gravitation.

The "daughter of the gods, divinely tall," and the leaping athlete, please us by the slight triumph over the earthward pull which their stature or spring implies. It is true we do not correspondingly admire the flea, whose triumph over gravitation, unaided by wings, is so striking. Marvellous as is the flea, its body, like ours, is strictly conditioned by gravitation.

But popular imagination presupposes spiritual beings to be utterly independent of gravitation, whilst retaining shapes and proportions which gravitation originally determined, and only gravitation seems likely to maintain.

When and if spiritual beings make themselves visible either to our bodily eyes or to our inward vision, their object would be thwarted were they not to appear in a recognisable form ; so that their appearance would take the shape of the body and clothing to which we have been accustomed. Materiality, form, and space, I am constrained to believe, are temporary conditions of our present existence. It is difficult to conceive the idea of a spiritual being having a body like ours, conditioned by the exact gravitating force exerted by the earth, and with organs which presuppose the need for food and necessity for the removal of waste products. It is equally difficult, hemmed in and bound round as we are by materialistic ideas, to think of intelligence, thought, and will, existing without form or matter, and untrammelled by gravitation or space.

Men of science before now have had to face a similar problem. In some speculations on the nature of matter, Faraday expressed himself in language which, *mutatis mutandis*, applies to my present surmises. This earnest philosopher was speculating on the ultimate nature of matter ; and, thinking of the little, hard, impenetrable atom of Lucretius, and the forces or forms of energy appertaining to it, he felt himself impelled to reject the idea of the existence of the nucleus altogether, and to think only of the forces and forms of energy usually associated therewith. He was led to the conclusion that this view necessarily involved the surmise that the atoms are not merely mutually penetrable, but that each atom, so to say, extends throughout all space, yet always retaining its own centre of force.

A view of the constitution of matter which recommended itself to Faraday as preferable to the one ordinarily held, appears to me to be exactly the view I endeavour to picture as the constitution of spiritual beings. Centres of intellect, will, energy, power, each mutually penetrable, whilst at the same time permeating what we call space ; but each centre retaining its own individuality, persistence of self, and memory. Whether these intelligent centres of the various spiritual forces which in their aggregate go to make up man's character or Karma, are also associated in any way with the forms of energy which,

centred, form the material atom—whether these spiritual entities are material, not in the crude, gross sense of Lucretius, but material as sublimated through the piercing intellect of Faraday—is one of those mysteries which to us mortals will perhaps ever remain an unsolved problem.

My next speculation is more difficult, and is addressed to those who not only take too terrestrial a view, but who deny the plausibility—nay, the possibility—of the existence of an unseen world at all. I reply we are demonstrably standing on the brink, at any rate, of one unseen world. I do not here speak of a spiritual or immaterial world. I speak of the world of the infinitely little, which must be still called a material world, although matter as therein existing or perceptible is something which our limited faculties do not enable us to conceive. It is the world—I do not say of molecular forces as opposed to molar, but of forces whose action lies mainly outside the limit of human perception, as opposed to forces evident to the gross perception of human organisms. I hardly know how to make clear to myself or to you the difference in the apparent laws of the universe which would follow upon a mere difference of bulk in the observer. Such an observer I must needs imagine as best I can. I shall not attempt to rival the vividness of the great satirist who, from a postulated difference of size far less considerable, deduced in "Gulliver's Travels" the absurdity, and the mere relativity, of so much in human morals, politics, society. But I shall take courage from the example of my predecessor in this chair, Professor William James of Harvard, from whom later I shall cite a most striking parable of precisely the type I seek.

You must permit me, then, a homunculus on whom to hang my speculation.* I cannot place him actually amid the interplay of molecules, for lack of power to imagine his environment ; but I shall make him of such microscopic size that molecular forces which in common life we hardly notice—such as surface-tension, capillarity, the Brownian movements—become for him so conspicuous and dominant that he can hardly believe, let us say, in the universality of gravitation, which we may suppose to have been revealed to him by ourselves, his creators.

Let us place him on a cabbage-leaf, and let him start for himself.

The area of the cabbage-leaf appears to him as a boundless plain many square miles in extent. To this minimised creature the leaf is studded with huge glittering transparent globes, resting motionless on the surface of the leaf, each globe vastly exceeding in height the towering Pyramids. Each of these spheres appears to emit from one of its sides a dazzling light. Urged by curiosity he approaches and touches one of the orbs. It resists pressure like an india-rubber ball, until accidentally he fractures the surface, when suddenly he feels himself seized and whirled and brought somewhere to an equilibrium, where he remains suspended in the surface of the sphere utterly unable to extricate himself. In the course of an hour or two he finds the globe diminishing, and ultimately it disappears, leaving him at liberty to pursue his travels. Quitting the cabbage-leaf, he strays over the surface of the soil, finding it exceedingly rocky and mountainous, until he sees before him a broad surface akin to the kind of matter which formed the globes on the cabbage-leaf. Instead, however, of rising upwards from its support, it now slopes downwards in a vast curve from the brink, and ultimately becomes apparently level, though, as this is at a considerable distance from the shore, he cannot be absolutely certain. Let us now suppose that he holds in his hand a vessel bearing the same proportion to his minimised frame that a pint measure does to that of a man as he is, and that by adroit manipulation he contrives to fill it with water. If he inverts the vessel he finds that the liquid will not flow, and can only be dislodged by violent shocks. Wearied by his exertions to empty the vessel of water, he sits on the shore, and idly amuses himself by throwing stones and other objects into the water. As a rule the stones and other wet bodies sink, although when dry they obstinately refuse to go to the bottom, but float on the surface. He tries other substances. A rod of polished steel, a silver pencil-case, some platinum wire, and a steel pen, objects two or three times the density of the stones, refuse to sink at all, and float on the surface like so many bits of cork. Nay, if he and his friends manage to throw into the water one of those enormous steels bars which we call needles this also makes a sort of concave trough for itself on the surface, and floats tranquilly. After these and a few more observations, he theorises on the properties of water and of liquids in general. Will he come to the conclusion that liquids seek their own level ; that their surfaces when at rest are horizontal, and that solids when placed in a liquid, sink or float according to their higher

* I need hardly say that in this fanciful sketch, composed only for an illustrative purpose, all kinds of problems (as of the homunculus's own structure and powers) are left untouched, and various points which would really need to be mathematically worked out are left intentionally vague.

or lower specific gravity? No; he will feel justified in inferring that liquids, at rest, assume spherical, or at least curvilinear forms, whether convex or concave depending upon circumstances not easily ascertained; that they cannot be poured from one vessel to another, and resist the force of gravitation, which is consequently not universal; and that such bodies as he can manipulate generally refuse to sink in liquids, whether their specific gravity be high or low. From the behaviour of a body placed in contact with a dew-drop he will even derive plausible reasons for doubting the inertia of matter.

Already he has been somewhat puzzled by the constant and capricious bombardment of cumbrous objects like portmanteaus flying in the air; for the gay notes that people the sunbeams will dance somewhat unpleasantly for a microscopic homunculus who can never tell where they are coming. Nay, what he has understood to be the difficulty experienced by living creatures in rising from the earth, except with wings, will soon seem absurdly exaggerated. For he will discern a terrific creature, a Behemoth "in plated mail," leaping through the skies in frenzied search for prey; and for the first time due homage will be rendered to the majesty of the common flea.

Perturbed by doubts, he will gaze at night into some absolutely tranquil pool. There, with no wind to ruffle, nor access of heat to cause currents or change surface-tension, he perceives small inanimate objects immersed and still. But are they still? No! One of them moves; another is moving. Gradually it is borne in upon him that whenever any object is small enough it is always in motion. Perhaps our homunculus might be better able than we are to explain these so-called Brownian movements. Or the guess might be forced upon him that he who sees this sight is getting dim glimpses of the ultimate structure of matter, and that these movements are residual, the result of the inward molecular turmoil which has not cancelled itself out into nullity, as it must needs do in aggregations of matter of more than the smallest microscopic dimensions.

Things still more tormentingly perplexing, our homunculus would doubtless encounter. And these changes in his interpretation of phenomena would arise not from his becoming aware of any forces hitherto overlooked, still less from the disappearance of laws now recognised, but simply from the fact that his supposed decrease in bodily size brings capillarity, surface-tension, &c., into a relative prominence they do not now possess. To full-grown rational beings the effects of these forces rank among residual phenomena which attract attention only when science has made a certain progress. To *homunculi*, such as we have imagined, the same effects would be of capital importance, and would be rightly interpreted not as something supplementary to those of general gravitation, but as due to an independent and possibly antagonistic force.

The physics of these *homunculi* would differ most remarkably from our own. In the study of heat they would encounter difficulties probably insuperable. In this branch of physical investigation little can be done unless we have the power at pleasure of raising and lowering the temperature of bodies. This requires the command of fire. Actual man, in a rudimentary state of civilisation, can heat and ignite certain kinds of matter by friction, percussion, concentrating the sun's rays, &c.; but before these operations produce actual fire they must be performed upon a considerable mass of matter, otherwise the heat is conducted or radiated away as rapidly as produced, and the point of ignition seldom reached.

Nor could it be otherwise with the chemistry of the little people, if, indeed, such a science be conceived as at all possible for them.

It can scarcely be denied that the fundamental phenomena which first led mankind into chemical enquiries are those of combustion. But, as we have just seen, minimised beings would be unable to produce fire at will, except by certain chemical reactions, and would have little opportunity of examining its nature. They might occasionally witness forest fires, volcanic eruptions, &c.; but such grand and catastrophic phenomena, though serving to reveal to our supposed Lilliputians the existence of combustion, would be ill-suited for quiet investigation into its conditions and products. Moreover, considering the impossibility they would experience of pouring water from one test-tube to another, the ordinary operations of analytical chemistry, and of all manipulations depending on the use of the pneumatic trough, would remain for ever a sealed book. . .

After describing the equally strange results which would accrue to his impressions were he a creature of colossal proportions Sir William Crookes points to the obvious lesson of these imaginings as follows:

If a possible—nay, reasonable—variation in only one of the forces conditioning the human race—that of gravitation—could so modify our outward form, appearance, and proportions, as to make us to all intents and purposes a different race of beings;

if mere differences of size can cause some of the most simple facts in chemistry and physics to take so widely different a guise; if beings microscopically small and prodigiously large would simply as such be subject to the hallucinations I have pointed out—and to others I might enlarge upon;—is it not possible that we, in turn, though occupying, as it seems to us, the golden mean, may also by the mere virtue of our size and weight fall into misinterpretations of phenomena from which we should escape were we or the globe we inhabit either larger or smaller, heavier or lighter? May not our boasted knowledge be simply conditioned by accidental environments, and thus be liable to a large element of subjectivity hitherto unsuspected and scarcely possible to eliminate?

SIDE-LIGHTS.

At a recent meeting of the Glasgow Spiritualist Association Dr. Gavin B. Clark, formerly M.P. for Caithness-shire, delivered an address giving reminiscences of the movement half a century ago. The correspondent (Mr. Alex. Gilchrist) who sends us this information adds the interesting statement that Dr. Clark was secretary of the Glasgow Association in 1866.

We observe that the ghost of the celebrated General Skobelev, who made so great a mark in the Russo-Turkish War of 1877, is reported in a telegram from Petrograd to a French journal to have been seen of late by many Russian sentries. The apparition appears clad in a white uniform and riding a white horse. According to an Exchange its appearance is stated by tradition to mark always a critical moment for the armies of the Czar, and to cause invariably a panic in the enemies' ranks.

Dr. John S. King, of Toronto, who is referred to in Vice-Admiral Moore's account on page 331 of a remarkable instance of correlation in connection with the direct voice, and who is president of the Canadian Society for Psychical Research (which has a charter from the Canadian Government), notifies us of his change of address to 1,215, King-street West, Toronto, which will also become the headquarters of the Society.

The current issue of the "Super-Man" (edited by C. W. Child at 64, Haymarket, S.W.), gives delineations of the hands of Mr. Horatio Bottomley and other notables, and amongst the articles are: "Are we Anglo-Saxon?" by M. Evelyn-Howells, "Women's Progress Phrenologically Considered," by Mrs. M. A. Willis, and "The Number Nine," by Arthur N. Jones. The last-mentioned, which should interest those who study the mystic side of numbers, deals with the figure nine as associated with war. It shows that the birth numbers of the Emperor of Austria, the Tzar, the Kaiser, and the murdered Archduke are each represented by nine, the number of Mars. Other coincidences in which nine appears significantly are also given.

The recent death at Bournemouth of Miss Matilda Tennyson, the last surviving sister of Lord Tennyson, has revived the memory of a ghostly adventure which she and her sister Mary once experienced and which she narrated to Mr. Frederick Lampson, who included it in an account of his travels with the poet. It occurred just before the death, in Vienna, of Tennyson's friend Arthur Hallam, in September, 1833. The sisters were staying at Somersby, Lincolnshire (the poet's birthplace), when they "saw a tall figure clothed from head to foot in white, and they followed it down the lane and saw it pass through the hedge where there was no gap." Soon afterwards came the news of Hallam's death.

The "Star" tells a rather weird ghost story in connection with the Le Stranges, of Hunstanton Hall, one of the oldest of Norfolk's ancient families. One of the ladies of the family, it seems, gave away as useless an old Persian carpet, and soon afterwards saw terrifying apparition which she recognised from a portrait as her husband's grandmother. The latter had been a great heiress, but most of her beautiful things were sold owing to the extravagance of the family into which she had married. At last only a valuable Persian carpet was left, and the old lady swore that if it were sold she would haunt the place until it was brought back. The story goes that the carpet was speedily replaced.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Spirit Identity: A Remarkable Case.

SIR,—Believing that the following experience yields proof of spirit return, I send it to you in the hope that it may interest your readers.

Miss M. (a Spiritualist friend of many years' standing) was with another guest spending the evening of July 27th at my house. Our conversation inevitably turned towards the war, and after-death states of those who have fallen fighting for their King and country.

Presently Miss M. said to me: "I should like to tell you something that recently happened to me in connection with a soldier whom I knew." The following is what she related.

My friend, who is devoted to painting, was in the spring of last year sketching certain art objects in a London museum. The room in which she worked was in charge of a custodian, J. F., who had been in the army. He was so invariably courteous that my friend often exchanged a few words of general interest with him, and one day before leaving offered for his perusal a roll of old copies of *LIGHT*. These he accepted, as on several previous occasions my friend had endeavoured to interest him in psychic subjects.

Circumstances took Miss M. to the seaside in June, where she remained until the end of September. Awaking from an afternoon's sleep on September 12th, she saw, clairvoyantly, a tall man with a dark moustache enter. He was dressed in khaki, but the upper part of his head appeared to be swathed in bandages saturated with blood; and as she gazed benumbed he vanished! The spirit form so reminded her of the museum custodian that, feeling apprehensive, she called at the museum upon her return about a month later, and after inquiring for J. F. at the turnstile, she was told that he had been called up and killed in action. My friend then asked the attendant for the address of J. F.'s mother, of whom he had often spoken. She was shown to the room of one of the higher museum officials, who had received particulars of J. F.'s death from the War Office. This gentleman moved to open a drawer containing the document, when my friend exclaimed, "Stay, before reading the details let me tell you the date of his death, which was September 12th, the cause being some injury to the upper part of his head." The gentleman could not remember the details at all, but upon referring to the document said: "Yes, he was found killed on September 13th, with the top of his head blown off." Evidently J. F. returned to my friend shortly after passing out of his body; and the difference of one day is easily accounted for as official casualty lists are dated when the dead are found on the battlefield, instead of as they fall, and my friend had not seen any casualty list in which his name or injuries appeared.

Since then Miss M. has had this soldier described by another clairvoyant, who was quite ignorant of the foregoing experiences; the spirit not only making his identity known, but promising to return to my friend, as he appreciated her kindly interest in his welfare.

During the time my friend was telling me all this we three had been sitting round the dinner-table. The dining-room door stood wide open, and in the hall beyond a dim light was burning. Just as my friend was concluding two distinct heavy blows were struck upon some piece of furniture close to the dining-room door. We all heard them, and looked at each other for a moment in silence. I then rose quickly, saying, "What was that?" Everyone belonging to the household was out of doors, and my bull-dog had been sitting quietly by my side, so the sounds were due to no visible agency. My friend affirmed that it was J. F. making his presence known, he having been attracted by our sympathy for his tragic death.

Here I claim is just another proof added to the colossal weight of evidence already adduced that so-called death is impotent to annihilate either life or memory. The sacrifice to duty

and unselfish devotion to his widowed mother manifested by J. F. upon earth are sublime things that can never die. May God rest his soul!

And he who flagged not in the earthly strife,
From strength to strength advancing—only he,
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.

—Yours, &c.,

EFFIE DE BATHE.

241, Goldhawk-road, London, W.

August 4th, 1915.

[Mrs. De Bathe accompanies her letter with names and particulars of the persons and places concerned.—ED.]

Travels in Sleep.

SIR,—I owe Mr. J. F. Gems and your Falmouth correspondent an apology for not replying to their inquiries on the above matter (*LIGHT* for July 10th, p. 332), but my daily affairs just recently have got badly into arrears through temporary Government night work.

In reply to Mr. Gems, I may say that "floating" when out of the body is one of the usual experiences, which in my case has always been pleasant, and sometimes exceedingly useful—if, say, you wish to get away from a crowd or from unpleasant surroundings which you cannot remedy. Roughly speaking, if you become conscious astrally through training you will walk, but if it comes naturally, or by evolution, you float, which is the right method for the next plane. In Mr. Gems's case I conclude he was in pursuit of a well-formed mental thought when he "went out," which would account for the light, as all mental thought forms are golden or luminous. Otherwise his astral body furnished the light, as the next vehicle will always do when a person has led a normal life. Of course, as your correspondent was not used to "floating" he might easily get alarmed among the dark trees, but one has to get used to such things if one wishes to work apart from the body. One remedy, particularly if you have come along religious lines, is to call quietly on one of the "Masters," but as this may result in your being called (or taken) to where the consciousness is so advanced that you cannot do anything, I have found that homely exhortations to oneself are quite effective, and leave you functioning in the same region. For instance, I always call myself and think of myself by my surname, and so if I get in a place where things are a little too attractive or the reverse, I call on myself in commonplace terms to be steady and pull myself together. The result has always been successful. One of the most curious episodes in which this stood me service was about two months ago, when I was trying to help on a sinking torpedoed ship. With Mars and Cancer in my birth map, I would not drown comfortably, and yet the only way in which I could help one man who was badly injured and lying in the rising water on the engine-room floor was to keep him away and control his body until all was over. The victim was horrified at the idea of drowning, and seeing him near by, and knowing that he would recover physical consciousness as soon as the body floated from the floor, I had to get him away, and using his body go through the sensation of slow drowning. By carefully assuring myself that I had simply got to drown, and deciding that I would take the water eventually in my mouth, I kept evenly floating in the rather horrid mess of coal dust, oil, and unclean-looking water, which slowly filled one side of the compartment before the other, and I even kept myself from the final event by putting my fingers against the roof at the last for a few seconds, until the water with a "squelch" filled the place from floor to ceiling. The owner of the body, after remembering the explosion and a blow which "gave a dull sort of feeling," had passed over quite well, and I do not regret my part by a long way. This, of course, is one of the most extreme examples I have had in respect to the "other side" where the necessity arises to "pull oneself together."

The Falmouth lady's experience is, of course, an astral war adventure. If she is interested in soldiers, or the soldiers of any particular nation, she would naturally try and wake a sentry who was dozing or in a brown study at his post—an "offence" which, I believe, carries the death penalty upon conviction. Of course, one can see the trenches, sentries, guns, &c.

and whole "lay-out" of the different armies astrally, as all physical things have astral counterparts.

If any of your readers have friends at the front who are in positions of danger, and who have personally and knowingly to kill the enemy, a useful word of advice is that they should try and do it simply as a duty and not feel any pleasure or resentment in its execution. Action without attachment leaves one much freer if one "goes out" and is better from any standpoint of (to my mind) reasonable decency here.—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewince-road, Wimbledon, S.W.

August 2nd, 1915.

Animal Survival.

SIR.—Touching "Dr. Sharp's" statement quoted by Mr. Coates, that "Life never dies," and the resulting difficulty that obnoxious animals and insects could also survive in the other world, may I say that a quite different explanation was given to me by a controlling spirit. I asked about the survival of animals, and the answer was "All animals continue to live that have been loved by men, and their life endures as long as there is anyone who still cares for them on either side the veil."

This is a beautiful idea, and I imagine that when a spirit passes on to one of the higher planes and has left many lesser interests behind, that the dog or horse would then cease to exist as an individual, and be absorbed into the world soul.—Yours, &c.,

M. SALIS.

Telepathic Transmission of Pain.

SIR.—I have been much interested in your note, in this week's issue, relating to the "telepathic transmission of pain" in the case of Mrs. Arthur Severn. The dictionary tells us that the word telepathy is derived from two Greek words: *tele*, afar off, and *pathos*, in sympathy with; that is to say, "The feeling, or experiencing, of sensations at a distance from another person." Nevertheless telepathy has come to mean the transmission of thought, for the simple reason, as I see it, that thought is the essential feature, or element, in telepathy, and I take it that what happened in this particular case was that Mrs. Severn, having her husband in her mind, pictured the tiller striking his lip and felt the pain, just as a mother, seeing the lower sash of a window fall on her child's hand, positively felt the pain in her own hand. That Mrs. Severn should have formed this vivid mental picture and yet have remained unconscious of it—for she imagined the blow to have been received by herself—is evidently possible, judging from the fact that having slept on a problem we sometimes awaken with it solved without any conscious thought or reasoning on our part.—Yours, &c.,

CHARLES F. MOXON.

August 2nd, 1915.

The Ethics of War.

SIR.—I should like to ask Miss Dallas for the meaning of her phrase: "It is inconceivable . . . that the Christ . . . would have sanctioned our nation standing by and allowing Germany to overrun Belgium and trample upon France, &c." Does it mean that Christ would have known no method of meeting such evil except by shrapnel, high explosive shells, and airplane bombs, or does it mean that Miss Dallas conceives that pacifists, objecting to this method of resistance and knowing no other, are feebly advocating a sit-down-and-let-the-world-walk-over-you policy? To me both appear to be utterly untrue.

As to the assertion that pacifists are responsible for the war, it simply shows that a great many people, like Mr. Wake Cook and Miss Bates, know very little about pacifism and are content to accept popular misrepresentation which, *inter alia*, supposes that because some Radical economists have pacifist sympathies, therefore pacifism is simply Radical political economy.—Yours, &c.,

CARL HEATH.

Brook Hill, Oxted, Surrey.

August 2nd, 1915.

SOCIETY WORK ON SUNDAY, AUGUST 8th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Horace Leaf gave a most interesting address, followed by clairvoyance. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

CHURCH OF HIGHER MYSTICISM: *22, Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services. Subjects: Morning, "Obedience to God's Laws"; evening, "The Holy Ghost." A day of illumination and good work done at the healing services. For Sunday next, see advt. on front page.

NOTTING HILL OPEN AIR MISSION.—*Lancaster-road, W.*—Meetings are held every Sunday at 3.30. Mrs. K. Brown, Mrs. A. Keightley, and Mr. T. F. Matthews are some of our most forceful speakers. Others will be heartily welcomed.—S. E. P.

HACKNEY.—*240A, AMHURST-ROAD, N.E.*—Mr. W. F. Smith gave an address on "Creation," and Mrs. Smith clairvoyant descriptions. Sunday next, 7 p.m., Mr. and Mrs. Roberts, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N.R.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD.*—Mr. Clegg gave an address on "Where are our Valiant Dead?" and answered questions. Mrs. Clegg added a few inspiring words. Sunday next, at 11.15, public circle; at 7, Mr. Brown. Friday, at 8, public meeting. August 22nd, Mr. Wright.—F. K.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Mr. George Prior addressed an appreciative gathering on "A Character Study from the Acts." Sunday next, services at 11 and 7. Thursday, at 8 p.m., service and circle. Clairvoyant demonstration one Thursday in each month.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mr. Punter gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. J. J. Morse (Editor "Two Worlds") addresses; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m., Mrs. Curry. Thursdays, 8.15 p.m., public meeting.—F. V. C.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Mr. G. R. Symons gave good addresses and Mrs. G. C. Curry clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. G. C. Curry. Tuesdays, at 3 and 8, clairvoyance by Mrs. Curry. Thursdays, 8.15 p.m., public meeting.—F. V. C.

WOOLWICH AND PLUMSTEAD.—*Afternoon, Lyceum; evening, Mrs. E. A. Cannock, address, "How I Became a Spiritualist," also clairvoyance. 3rd, Mr. Hayward, address; Mrs. Hayward, clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons, address. Wednesday, Mrs. George.*

FOREST GATE, E. (FORMERLY STRATFORD).—*EARLHAM HALL*—Mrs. Miles Ord gave an account of her experiences in Spiritualism, and urged upon her hearers the necessity of testifying to their faith and knowledge. Sunday next, Mr. and Mrs. Hayward, address and clairvoyance.—W. H. S.

BRIXTON.—*143A, STOCKWELL PARK-ROAD, S.W.*—Miss Violet Burton spoke on "Spiritual Opportunities," and Mrs. Mauder gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Harvey, of Southampton, address and clairvoyance. 22nd, Mrs. Mauder. Monday, Tuesday and Thursday, circles as usual.—H. W. N.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL*—Morning, Mrs. Mauder gave an address and clairvoyant descriptions, much appreciated. Evening, address and helpful messages by Mrs. A. de Beaurepaire. Sunday next, 11 a.m., Mrs. K. Scott on "Moses, the Man of Vision"; 6.30 p.m., Mrs. Thomson, address and questions.

BRISTOL.—*SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT*—Crowded services conducted by Mr. and Mrs. Baxter. Mrs. Baxter also gave descriptions, and Mrs. Davis sang a solo. Sunday next, at 11 a.m. and 6.30 p.m., public services; also Wednesday at 7.30. Circles: Monday, 8.30, members'; Friday, at 7.30, public; Wednesday, at 3, select.—J. L. W.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, very pleasant circle; afternoon, Mr. and Mrs. Clegg on the Lyceum; evening, Mr. H. Wright spoke on "Holy Truth," and gave clairvoyant descriptions. Sunday next, 11.30 a.m., circle; 7 p.m., Mr. H. Boddington. 19th, at 8.30, experience meeting Saturday, 14th, at 8.15, Literary Society, Mr. Goodwin; discussion.—P. S.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, Mr. G. T. Wooderson led a discussion on "Personality v. Individuality"; evening, Mr. H. J. Stockwell gave a stirring address and answered questions. 5th, addresses by Mr. Cowlam and Mrs. Smallwood, who also gave clairvoyant descriptions. Sunday next, 11.30 a.m., Mrs. Still; 7 p.m., Mrs. John Checkett, address, and Mrs. Hadley, clairvoyance. 19th, 8.15, Mrs. Crowder (Sheffield). 22nd, 7, Miss Violet Burton.—T. G. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum, conducted by Mr. Connor; evening, Mr. A. Vout Peters delivered a soul-stirring address on "The Angels of Mons," and followed with remarkable clairvoyance to a crowded audience. Sunday next, at 3 p.m., Lyceum; 7, Mrs. Pendlebury (*née* Bailey). 19th, Mr. W. A. Hurrell. 22nd, public discussion. 29th, Mr. MacIntosh.—A. T. C.

SOUTHPORT.—HAWKSHEAD HALL.—Miss E. Sidley gave psychic readings, followed by an address on "Faiths and Facts."

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin (Frankish); clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—Trance address by Mrs. Thistleton on "The Unseen World," followed by recognised clairvoyance and messages. 4th, public service.—R. T.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Edith Marriott gave an interesting address on "The Origin of Man" and clairvoyant descriptions.—D. H.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Neville gave an address, "Is Life Worth Living?" followed by clairvoyance.—V. M. S.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy and Mr. F. T. Blake.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK. Mrs. Brownjohn gave an address entitled "The Cleansing," followed by clairvoyance.—M. W.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, meeting conducted by Mr. Squires; evening, address on "Faith," by Mrs. Grainger, followed by clairvoyance.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mrs. Mary Gordon. 5th, address by Mrs. Agatha Spicer.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. H. Fielder. 4th, address and psychometry by Mrs. Graddon Kent.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Trance address by Mrs. Short. Mrs. J. Dennis gave clairvoyant descriptions. Miss Brock sang a solo. The meeting, which was numerously attended, was conducted by Mr. Arnold.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses through the mediumship of Mr. Woodward, of Cardiff. Subjects, "Faith and Knowledge" and "Spirit Communion." Good afternoon session of the Lyceum.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address, "Spiritualism and Its Message." Clairvoyant readings by Mrs. Podmore.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Richard Boddington gave two stirring addresses on "Common Sense Satisfied" and "Spiritualism: Its Consolations." 4th, Mr. Abbott gave a short address, followed by clairvoyant descriptions by Mrs. Richardson.—J. G. MCF.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Miss Randall spoke at both meetings, giving a very helpful address in the evening on "Spiritualism: Its Future." 9th, Miss Randall again conducted two meetings; large audiences.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, the president gave a trance address, "The Nearness of the Life Beyond"; evening, normal address, "Is God Omnipotent?" He afterwards gave convincing tests in clairvoyance and spirit messages.—C. A. B.

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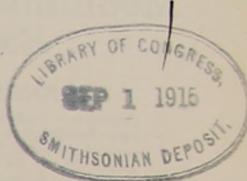
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A Journal of Psychical, Occult, and Mystical Research.

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No. 1,806.—VOL. XXXV. [Registered as]

SATURDAY, AUGUST 21, 1915.

[a Newspaper] PRICE TWOPENCE.

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The visions at Mons continue to form the subject of a lively public interest, and to be the theme of discussion by many of our correspondents and visitors. The editor of a contemporary, who has written extensively upon the subject to which *Light* is devoted, remarks in the course of a letter:—

Miss Campbell's testimony to the Mons visions seems to me quite good enough to dispose of Mr. Machen's theory that the reports are based upon his story of "The Bowmen."

The fact remains, of course, that some of the accounts embody features of the story. Mrs. St. Hill, however, who has been a close student of the subject, informs us that she and some of her friends heard the accounts before Mr. Machen's story appeared. That is very significant. It bears out the idea that the reports from France arose independently, and by a natural process of attraction became confused with the story of "The Bowmen." The public, we are told, "will shortly be divided into two camps—pro-Angels and anti-Angels, believers and unbelievers." The majority, we imagine, will be, in the words of Disraeli, "on the side of the angels."

* * * * *

On this question of interposition in the war by the higher Powers, we take the following from Sir Oliver Lodge's new book, "The War and After," of which a fuller notice will appear next week:—

Mons was within an ace of being a disaster. The Germans overran France and were close to Paris. What turned them back? I do not know. I doubt if anyone fully and completely knows. September 3rd was a critical day. It is a war against Principalities and Powers and spiritual wickedness in high places. I myself believe in assistance from on High.

That phrase "spiritual wickedness in high places" is worth marking. In no great struggle of nations from the beginning of the world has the spiritual factor been so conspicuous, for this was a determined and organised onslaught on those things which the religious sense of humanity has held sacred. Against this attempt to enthrone the brute god Matter, powers invisible may well array themselves with the visible powers which are fighting for the preservation of the highest ideals of the race.

* * * * *

Dr. Horatio W. Dresser, the author of some excellent books, is contributing a series of papers on "The Laws of Divine Healing" to the "Nautilus." In the current issue of that magazine he shows that to the healer who works on the spiritual level, relying on the Divine power as the real efficiency, the human self is regarded as the instrument and not the source of the healing force. A healer of this type sets the spirit above the mind, potent as the latter may be on its own plane of activity.

The Divine life by constant inflow, by sustaining love, by guiding wisdom provides all that we need; is most intimately near every pulse beat, every thought and affection. Not for a moment do we exist without that inflow. Entering the soul in the inmost recesses it tends to spread through our spiritual self-hood into the fulness of the mind, into all regions of the nervous and physical systems. If we oppose it at the centre by

In the course of the article under notice, Mr. Begbie quotes the following concerning the war from Mr. Robinson's work:—

There is no scientific doubt whatever which side must triumph in the end.

The argument is based on the progressive nature of life, which, beginning with affinity and attraction, proceeds to desire, climbs to love, and still "thrusts onward, using stubborn matter for its purpose, to the 'charity of Christ'—that is to say, the sublimation of love, a love unselfish, unracial, universal, and divine." German policy is not in harmony with that progress, and consequently it is fighting not only against earthly armies, but against celestial hosts—the "angels of life." In the course of his article Mr. Begbie makes two effective quotations from Mr. Robinson's argument as a naturalist:—

Every living thing, animal or plant, which lives by destruction always makes its environment worse for itself and its descendants.

Any animal or plant which lives by helping others to live is always improving its own environment.

If the war does nothing more than expose the monstrous fallacy that war is a biological necessity and evolution a struggle for life, it will leave a great residuum of good. The nation which glorifies war as a means of progress is struggling against life, and is foredoomed to defeat.

fear, doubt, impatience, self-assertion or any of the other attitudes that impede, we close the gate at the most unfortunate place.

There is vital truth in the argument implicit in Dr. Dresser's statements in the article under notice. His position is that all the powers and forces required for the right adjustment of the individual life are already at hand. They have not to be called into existence by any effort of the soul or attracted from some remote source. They are all around us, waiting to be used, ready to flow in when the right attitude is attained. And that attitude is not necessarily one of negativity or self-effacement. It is quite consistent with a positive and affirmative standpoint. But the positiveness should be the positiveness of the spirit.

Thought may be relatively quiescent. The emotions may be wholly still. The point is that the human spirit as a whole is active. . . . Man is never more truly himself than when most active as a spiritual being. Yet in another sense he is never so unobtrusive, never so free from self-assertion and that independence of will which closes the door to Divine guidance.

DR. CRAWFORD'S EXPERIMENTS.

AN INVESTIGATOR'S EXPERIENCES.

By REV. CHARLES L. TWEEDALE (OF WESTON VICARAGE, NEAR OTLEY).

The experiments of Dr. Crawford, which recall the exhaustive and very similar experiments of Professor Hare, Professor (now Sir William) Crookes, and others, made over forty years ago, are of importance in that they help to confirm the reality of the physical phenomena to the present generation. They will therefore be followed with interest. With regard, however, to the employment of a gramophone to make records of the sounds, the idea is not novel. Some five years ago, when the phenomena in my house were at their height, I discussed the advisability of using the gramophone to obtain records of the many and varied sounds and of the wonderful and extraordinarily loud manifestations of the direct voice. I talked the matter over with one of our leading scientists and one of the principal officers of the Society for Psychical Research, but the idea was abandoned for two reasons, one being that our phenomena were invariably spontaneous, and took us by surprise, occurring in various rooms of a large house and lasting, in the case of those audible, only for a few seconds, thus giving no opportunity to rush for a gramophone and set it in motion. Dr. Crawford is favoured in having exclusive access to a psychic with whom the physical phenomena are not spontaneous, but under command. In the case of the wonderful and appalling direct voice heard here in 1910-11, I deliberately rejected the employment of the gramophone. This voice sometimes talked with us for ten minutes, invariably sounding from the upper rooms, which on every occasion were unoccupied by any person in the flesh.

I have called the voice appalling, for so it was, until one understood that the awful tone did not indicate intense sorrow, but was occasioned by the *method of its production*. It was a wail apparently indicative of the deepest mental anguish, and, as far as I can gather, similar to the Banshee voice, but the communications were not of a sorrowful nature, but touched on family affairs. This voice was testified to by half a dozen witnesses who together heard it in broad daylight. The reason why I did not seek to obtain a gramophone record of it was that I wished to avoid placing a weapon in the enemy's hand; for, had I possessed such an instrument at the time, the Philistines and unbelievers generally would most certainly have said that the voice was produced by a gramophone secreted in the upper rooms. I took very great care, therefore, not to have a gramophone in the house—a fact to which many witnesses can testify.

As the editor of *LIGHT* remarks, the gramophone record is useful to investigators as evidence to them of the objective reality of the sounds; but this objective reality has previously often been proved by the setting up of sonorous vibrations which could be felt as well as heard, and the effects of the impulses connected therewith seen, by a number of witnesses. This evidence has been obtained here five years ago, and other investigators in the past have observed the like.

THE PROPHECY OF PINSK.

FORETELLS THE RESTORATION OF POLAND.

"Explorer" sends us the following letter:—

I think you will agree with me that at this critical juncture, when our Russian allies, after a gigantic struggle of a year's duration, are forced to retire on the inner line of their defence, it is opportune to draw the attention of your readers and of the general public to the very remarkable prophecy, made in the year 1819, foretelling apparently this very move and forecasting a glorious issue of the titanic European struggle.

The prophecy I refer to is the "prophecy of Pinsk," supposed to have been made to a Dominican monk in his monastery at Vilna, by the Jesuit martyr and patron of Poland, Andrew Bobola.

An account of this vision is given by you in your issue of May 29th, but it is imperfect in more than one important detail. In any case the present retreat of the armies of Russia to the very battlefield prognosticated by the prophecy is sufficient warrant for re-publishing the *vaticination*.

In the first place, your previous account calls the coming battlefield the "fields of Pinsko," when it should be written "the territory or plains of Pinsk." Pinsk is marked on to-day's war maps direct east of Warsaw, and about as far to the right of Brest Litovsk as Warsaw is to the left of that city. Now it will be noted that Brest Litovsk is named by the war correspondents as likely to be the centre and pivot of the new line of defence for Russia.

Another inaccuracy of the account is the omission in the list of belligerents of the Turks. The vision showed Russians, Turks, French, English, Austrians and Prussians, besides other armies of nationality indistinguishable.

Again, the said account claims to date back to 1885, whereas it appeared first as we have it in the "Civilta Cattolica" of the year 1854; clearly drawn into evidence by the hopes raised by the Crimean war.

In accordance with our correspondent's suggestion we give a fuller account, as follows:—

In the "Voix Prophetiques" published by the Abbé Carricque in 1871, the following wonderful prophecy is set down. The Abbé gathered the account from a letter written from Nice in 1854, by the Polish Jesuit Père Gregorio Felkierzamb to a brother Jesuit in Lyons. A copy of this letter may be seen in the Italian "Civilta Cattolica," July, 1854. The prophecy relates that in the monastery of Vilna, in Lithuania, in the year 1819 (five years after the partition of Poland), dwelt a Dominican monk named Père Korzeniecko. This monk, whom the Government had forbidden to exercise his office under penalty of exile, opened his window at nine o'clock one evening before retiring to rest, and, standing with his eyes raised to Heaven, prayed to the blessed martyr, Andrew Bobola, one of the saints of Poland. Suddenly he saw standing by him a venerable figure in the garb of a Jesuit (Bobola had belonged to that order), who thus addressed him: "Behold I am he whom you have invoked. Open again the window and you shall witness what you have never before beheld." The priest obeyed, and to his amazement saw, not the monastery garden with its enclosing wall but an immense plain stretching away to the horizon. The saint again spoke: "The plain that unfolds itself to your view is the territory of Pinsk where I had the glory of suffering martyrdom for the faith of Jesus Christ. Now regard it again and you shall have the knowledge you desire so earnestly."

In a moment, as he gazed, he saw the plain covered with innumerable battalions of soldiers. There were Russians, there were Turks, there were French, there were English, there were Austrians, and there were Prussians. Also there were soldiers of other nations whose identity he could not distinguish. These hosts were engaged in a terrible *melee* such as would mark the most sanguinary war. The religious was aghast and bewildered by the awesome spectacle.

"When," said the martyr, "the war of which you have just seen a picture shall have given way to peace, then Poland shall be restored, and I shall be recognised as its principal patron."

The Dominican, filled with joy, but fearful of an illusion, begged for a sign that should enforce the reality of the vision. The saint answered, "It is I who have given you the assurance of all this. This vision that your eyes have dwelt on is real and

true, and all shall come to pass as I have announced it to you. Take your rest, but before I depart I will leave you a sign and proof of the reality of what you have seen and heard."

Saying this, the saint laid his hand on the table of the cell and left visible the print of it, clearly delineated on the wood. In an instant he had disappeared.

The following morning the Dominican, on rising, eagerly reassured himself by the sight of the printed hand that his vision had not been a dream. He lost no time in summoning his brethren to see the omen and hear the solemn prediction.

Our correspondent adds: "It is to be noted that Pinsk is a town some two hundred miles east of Warsaw. The forward movements of the Germans are bringing them daily nearer to the territory of Pinsk."

THE PSYCHIC TELEGRAPH.

FURTHER MESSAGES.

From a bundle of messages received from Mr. David Wilson, some of which are of too private a character to be suitable for publication, we select the following:—

July 25th, 12.7 a.m. (No. 97).

"I promised that if I were able to make some sign to you and my dear ones, I would. So I have hastened to make this to you: X B K 1871. M. D. to J. D."

12.50 a.m. (same date). (No. 98).

"To Grace from Clinton Gray, New York. I am planning for you to believe beyond any doubt that death is not final. Love to Pauline and the others.—J."

No. 100.

"To Florence Benson. Darling, go to Withall Henry and tell him all the trouble. He will tell you things which will comfort you.—Jack. Someone here advises this.—Jack.

No. 101.

"To Henry Withall. My dear friend, I am very kindly helped to do this by Theodore Parker. . . I am glad indeed to be on the brighter side, my friend, and that you are at length free from an anxiety you must have felt keenly even to the detriment of your health. I now know that latterly P. Street even told you that the worry was draining your health. I see clearly all that it must have meant, and more than ever I bless the memory of your care and kindness.—Ethel."

August 2nd, 11.17 p.m. (No. 133).

"To James F. Foster. The answer is yes, but Cary will delay as much as possible.—Kenyon."

No. 142.

"To L. Benson. What are you [you are?] thinking of doing I should do to-morrow without fail if I were you.—James Garton [?]."

No. 143.

"To Andrea Borbiga. Our son is coming back soon.—Julia. Translated by Branly."

No. 144.

"To Antonio Gamba. Reply Corusco [?]. Fifteen, seventeen, double naught, double seven, ten thousand and forty-seven lire [?] paid by Rugio will be under the circumstances which I expect. You must try for the child's sake.—Francesca."

No. 145.

"To S. B., New York. What a glorious stay we had at the Imperial beach, Maine.—George Lynde."

No. 162.

"Translated for transmission by Tani. To Kurator [Curator?—D.W.] University Imperial, Tokyo. Professor Tsuboi [or Tsuboy.—D.W.] Council anthropological, piece of head near helmet from hill Atago digged beyond seven hundred years as before thought, but beyond years a thousand old, so also the stone cut pieces with the implements. Satoh [or Sayo.—D.W.]"

The message to Mr. Withall (from which a passage has been omitted as being of a private nature) has been recognised, but the other messages await recognition.

OBSSESSION: ITS CAUSE AND CURE.

By H. BODDINGTON.

Obsession by spirit people is so often confounded with the initial stages of nervous breakdown that a few facts drawn from personal experience may assist in clearing away some of the very general misunderstanding and incidentally relieve many would-be mediums from baseless fears.

For the correct appreciation of our subject, a knowledge of mediumship is essential. Here let me assure the readers of *LIGHT* that although I have sat in séances many times weekly for the past twenty years, and with hundreds of different people, for the express purpose of assisting the unfoldment of their psychic powers, I have never yet seen a case of malignant possession. Reputed cases on examination have invariably proved to be mental aberrations or nerve troubles of a very simple type, plus sensitiveness, misunderstood. Ignorance of mediumship and its laws is alone to blame for even slightly undesirable attachments. Pronounced obsession can be immediately relieved and permanently cured within an hour if the patient cordially co-operates with any good magnetiser and thereafter adopts rational occupation and resists morbid introspection.

The hallucinations of nervous breakdown and actual insanity are essentially different from obsession, both as to cause and effect. Their cause is nerve depletion or cranial malformation. But because the poor sufferer "sees things" which have no objective existence, the spirit world is quite unreasonably impeached as the cause. The effects of these cases may be either temporary or permanent. On the other hand, control by spirit people, being mainly mental, is prevented or cured the moment the sensitives realise that *their power of resistance is the greater force of the two*.

Ninety per cent. of so-called obsession is not "possession by spirit entities" but obsession by an idea. For instance, pressure upon the nerves at the wrist induces a jerking of the hand. In some forms of mediumship, tremors of the hand indicate the desire of the spirit to write. Knowing this fact, a person may easily mistake the symptoms caused by the intermittent play of the nerve for the action of an external intelligence. Association of ideas does the rest. Such people will tell you that they cannot put their hands upon a table without being seized with a desire to write. If they balanced their legs in a strained position or suffered from nerve depletion they would be affected with similar tremblings, but the association of ideas would produce different results.

It is almost impossible to prevent foolish people from playing with mediumship. Nor can we prevent obvious physical and mental degenerates from doing so. To blame Spiritualism for the *form* their delusions take is folly. The most cursory observation will speedily assure the rationally-minded that the few exceptions existing among many thousand investigators point clearly to the weakness of the individual rather than to the malignity of incarnate intelligences.

Our forefathers, without examination, stigmatised all psychic manifestations as devilism. In certain quarters there is a similar tendency to prejudge all unusual, noisy, or foreign speaking controls as degraded or undesirable. Quiet talking and writing pass without question as highly spiritual. Both assumptions are erroneous. Neither noise, grimaces or gibberish, nor their absence, are any criteria of quality, nor proof or otherwise, in any absolute sense, of spirit possession.

Spirit control is only effected where the aura of the physical organism and the mental qualities of the sensitive blend with those of the controlling intelligence. To make obsession possible these factors must be present to quite an extraordinary degree. The aural or "magnetic" link changes continually both with varying emotions and diet. We may be closely co-operating with spirit people, even to the point of actual control, without spirit or mortal being conscious of the extent to which they mutually influence each other. The wise love of an incarnate intelligence is the best of all forms of angelic guidance or mediumship; but great love between two friends, quite ignorant of psychic laws, could quite possibly produce temporary obsession, on the passing of one of them from the body; because of their intense con-

centration upon each other to the exclusion of all other thoughts. Many strange illnesses are explicable by this simple law. But the moment either the spirit in the body or out of it realises what is happening, the obsession ceases. It is necessary to emphasise this aspect of the matter, and all terrors will fade away when sensitives realise that the cause may be the very opposite of malice and resting merely on a slender foundation of mutual ignorance.

Knowledge of what is causing the obsession indicates at once the mode of relief. Where, however, the subjects do not know that they are abnormal, suggestive therapeutics, combined with strict attention to dieting and hygiene, are essential. In the majority of cases a thorough magnetising, followed by the same passes which all the old school of mesmerists used to awaken their sensitives, will usually give immediate relief. Before the "casting out" process is commenced, the preliminary magnetising will probably "cast in" the offending spirit with more definiteness than usual. At this point, if a little judicious conversation is obtained, it may often transform an apparent evil into the undoubted blessing of an "angelic ministrant." The cure will be complete if thereafter the sensitive will refrain from thinking of the spirit and thus reconnecting the broken link. The "if" indicates the principal obstacle and emphasises the necessity of filling the mind with new and wholesome conceptions of life and our duties as "children of the earth" toward each other.

The treatment given in hydropathic establishments is a great aid where the connection is gross and physical in its nature. A cold water compress applied to the base of the brain is usually quite sufficient to prevent any presumed attack. I use the word "presumed" advisedly, because the tonic action of cold water usually convinces the patient that the attack was purely imaginary. The theories, however, matter little; the effect is undoubtedly. Wherever specific parts of the body appear to be influenced, apply the cold water compress. Take care to keep the rest of the body warm by hot fomentations or otherwise, and Nature will do the rest. If, therefore, obsession is to be relieved, we have but to change the mode of life and diet and find some *unselfish* interests in life for the sensitive to draw the opposing elements which will automatically oust those which are undesirable, all avenues being thus closed to their approach.

In conclusion, we have to remember that mediumship is as natural as the operations of the five senses. We do not really develop psychic powers: we merely discover them and learn to utilise the new modes of expression. No properly educated Spiritualist ever suffers from obsession. It is the feather-headed dabblers in the occult or complete strangers to all schools of investigation from whom occasional complaint arises. It is their fears and their ignorance which are to blame. The unfortunate hypocrisy of the age is a great stumbling block. Like parrots people repeat continually their prayers for the descent of the Holy Spirit. Never did they dream that it was even remotely possible for a spirit, "holy" or otherwise, actually to influence them. One day they wake up to a realisation of the fact with a rude shock. Traditional teaching at once peoples the unknown with ghastly terrors and they or their friends rush to the conclusion that some manifestation is evil, although in all probability it is merely a psychic condition which they have been unconsciously preparing for years. We have to realise that there are mental and supra-physical links between ourselves and the spirit world. We forge them ourselves. A reversal of the process can shatter the links. If the link is merely mental, then we need only to remember that we are as strong mentally as any other spirit, in the body or out. Our will power is stronger to resist than theirs can possibly be to attack, because we hold all the lines of communication under our supreme control.

ANOTHER of Dr. Crawford's remarkable articles dealing with his investigations into physical phenomena will appear next week.

We observe with regret that, as announced in our advertising columns, Mrs. Place-Veary is compelled, through illness, to cancel all her engagements until the end of the year. Her doctor has ordered an operation, which will probably be undergone before these lines appear.

BENJAMIN FRANKLIN AND THEODORE PARKER

In the literature of Spiritualism there are occasional references to Benjamin Franklin as one of the recognised and reliable communicators. One of his messages, which I chanced upon the other day in an old book, was given to a circle in New York City on February 23rd, 1850, eight persons being present, the names of all of whom were given by the writer of the account. One of these was Margaret Fox, the other seven being names not known to the world. The message ran:—

There are to be great changes in the nineteenth century. Things that now look dark and mysterious to you will be laid plain before your sight. Mysteries are to be revealed. I sign my name.

BENJAMIN FRANKLIN.

Now when one pauses to take account of remarkable discoveries and inventions made before the end of the nineteenth century the assurance that there are to be great changes, and that mysteries are to be revealed, becomes significant. Within the latter half of the century after this message in the opening of 1850, came the Atlantic cable, the telephone, electric light and electric motor power, Marconi's wonderful discovery that the ether itself, without wires, would convey messages, to say nothing of many other discoveries or inventions only less revolutionising in their results.

Theodore Parker was also a prominent communicator in those early years of modern Spiritualism. He died in Florence, Italy, in 1860, and some years later a mass of automatic writing, alleged to be from him, was published in book form under the title of "Theodore Parker in Spirit Life." While it is not "evidential," as our S.P.R. friends say, the entire matter is very natural and commends itself in many subtle ways as singularly like the quality and spirit of Mr. Parker's work when here. A day or two before his death he said to Miss Frances Power Cobbe, who had gone to see him: "Of course I am not afraid to die, but there is so much to be done here."

Theodore Parker was one of the divinely-commissioned. He was born at Lexington, near Boston, in 1810, and there is a story, apparently authentic, as related by himself, that when he was a lad of twelve he was one day at work in the field on his father's farm, when an old man suddenly appeared and walked beside him up and down the furrows, talking to him earnestly, and impressing upon him the conviction that he was called to a special work in the world. Although in this rural place no stranger—especially one of so striking an appearance—could have come and gone without being remarked, yet no one saw him approach, no one saw him leave, and he seemed to appear and vanish, visible to no one but the boy to whom he talked, with the manner of one who comes with a message.

The latter-day automatic writing seems largely of a fragmentary nature, much of it taking the form of personal counsel to the recipient; and while this personal character often allows references that are so evidential as to have value, its interest for the public is negligible.

LILIAN WHITING.

The Brunswick, Boston, U.S.A.

A DEATH WARNING.

"S. R. C.," writing from Sidmouth, says:—

I am staying down here with a party of friends, all of whom are related to each other except two, myself and a little boy. Three of them are two sisters and a brother. These had news last Thursday of the death of their youngest brother. The husband of one of the sisters only joined us last night.

He told her that on that Thursday morning he was awakened by the sensation of a hand coming from behind and passing across his face.

Not till Thursday afternoon did he know, by telegram, of the death. My friend's husband is an American, and not at all of the type one would expect to experience, or to relate, such an occurrence.

I may add that, on that same or the previous day, his wife on coming into this house found a bird in front of her in the hall, and was disturbed at night by another in her room.

Curiously enough, she did not know the superstition attaching to a bird coming into the house.

WHATEVER cannot be done in the physical world can be done in the spiritual.—R. W. TRINE.

THE VISIONS AT MONS.

As mentioned on another page the issue of "The Bowmen," containing the story which it is claimed was the basis of all the accounts of "supernatural interposition" at Mons, has led to the preparation of a book by Mr. Harold Begbie designed to maintain the reality of the visions. Whether Mr. Begbie has obtained the necessary first-hand evidence we have not heard. In the meantime a daily paper publishes an account of a vision given by Lance-Corporal — (he is forbidden to give his name), a wounded soldier in hospital, given direct to the representative of the journal, and confirming an account already given by the soldier to a nurse. The soldier's story of what he beheld is thus told:—

The weather was very hot and clear, and between eight and nine o'clock in the evening I was standing with a party of nine other men on duty, and some distance on either side there were parties of ten on guard. Immediately behind us half of my battalion was on the edge of a wood resting. An officer suddenly came up to us in a state of great anxiety, and asked us if we had seen anything startling. He hurried away from my ten to the next party of ten. When he had got out of sight I, who was the non-commissioned officer in charge, ordered two men to go forward out of the way of the trees in order to find out what the officer meant. The two men returned, reporting that they could see no sign of any Germans; at that time we thought that the officer must be expecting a surprise attack.

Immediately afterwards the officer came back, and taking me and some others a few yards away showed us the sky. I could see quite plainly in mid-air a strange light which seemed to be quite distinctly outlined and was not a reflection of the moon, nor were there any clouds in the neighbourhood. The light became brighter and I could see quite distinctly three shapes, one in the centre having what looked like outspread wings, the other two were not so large, but were quite plainly distinct from the centre one. They appeared to have a long loose-hanging garment of a golden tint, and they were above the German line facing us.

We stood watching them for about three-quarters of an hour. All the men with me saw them, and other men came up from other groups who also told us that they had seen the same thing. I am not a believer in such things, but I have not the slightest doubt that we really did see what I now tell you.

Several newspapers contain accounts of the visions from the German side, i.e., the effect on the German soldiers as described by themselves. They are interesting, but of course only of indirect value as evidence.

REIMBODIMENT OR RAPPORT?

In the course of some answers to questions from the audience at the Alliance Rooms on the 13th inst., "Morambo," the inspirer of Mrs. M. H. Wallis, dealt with the favourite subject of reembodiment. One inquiry had reference to the positive statements made by some spirit communicators that spirit life was merely an interval between physical embodiments; what was there in the next life that could lend colour to such a view? "Morambo" replied that thought might hold a mind in thrall just as it might confer mental freedom. As a man thought so he was. The sphere of a person's thought on earth might be not appreciably widened by transition to the life beyond. Prejudice, prepossession, and narrow interpretations of the experiences of life might still prevail, so that the great lessons of spiritual life could not at first be learned. It was quite easy for spirit beings to hold entirely erroneous views concerning the nature of their life. Many spirits, for instance, were in confident anticipation of the Day of Judgment. Nothing that had occurred after their transition from the body had served to disillusionise them on the point. He (the speaker) simply maintained that the idea of reembodiment was not proven. He had never met with any cases in which a spirit after a period of existence in the next life had returned to earth to go through a second career in the flesh. It was the case, however, that those who passed away before gaining maturity might be brought into sympathetic association with congenial souls on the earth to gain experience and incidentally to benefit the persons with whom they were thus brought into rapport. Spirit children frequently associated with the children on earth, and the benefits gained were reciprocal.

THE PURPOSE OF INCARNATION.

In a recent sermon on "The Conflict of Flesh and Spirit," reported in the "Christian Commonwealth," the Rev. R. J. Campbell said:—

Audubon, the French naturalist, says of the forests of South America that they have grown more wonderfully beautiful, and more fantastically gruesome, forms of vegetable life than any other part of the world, and he speculates cursorily as to why it should be that one and the same life-force should produce such strangely contrasted results. Thus almost side by side one will come upon the most brilliantly coloured flowers, fashioned with an ingenuity and an elaborateness almost incredible, and then some kind of a plant that exudes a deadly poison, or another that will grip sudden hold of any unwary creature that comes within range of its deadly tentacle-like branches and suck all the blood out of it. It makes one shudder, he says, to look at these eerie organisms; one almost feels as if they were malign intelligences, watching for their opportunity to pounce upon and devour any helpless victim they can get into their clutches. And yet, if you could cut them down and graft something better on their roots, the very same flow of sap out of the very same ground would, I suppose, produce luscious fruits or gorgeous blooms; the difference is in the quality and construction of the plant as it grows above the ground, not in that which is the source of its energies. Now this teaches me something, for in all probability the same principle is observable on all planes throughout all creation. The spirit in every man, the true self, is divine and pure, but for the sake of experience, with the object of proving and living forth its latent good, it engulfs itself and embodies itself in that which at once conditions its activities and gives it expression. This outer selfhood, this garment of the flesh, bewilders its divine tenant somewhat, diminishes its consciousness of what it is and whence it came, makes it feel cut off from its eternal source, deceives, limits, and shuts it in. What the only partially awake spirit has now to do is to work its way up through these fleshly channels, gradually subduing them to its requirements and learning by means of them, until the time comes when it needs them no more and shakes them off for ever. That moment may not quite come with the death of the physical body, however; the things of the flesh may still have considerable hold of the incarnate soul, so that the spirit may still have much work before it even after what we call death, before it is completely master of its instrument and obtains full emancipation from the feeling of being fettered thereby. . . . The one special thing . . . is this: The spirit imprisoned in the flesh is good, not evil, heavenly, not earthly, a spark from the eternal fire of life and love divine, and God will not permit it to be held in bondage for ever to that which is base and vile.

MAN, THE EPITOME OF NATURE.—It is a stupendous mistake to regard man as a product of a creative process that is different from that which produced other and lower forms of life. Everything cognisable to the human mind is the outcome of natural agencies. Man and animals are the effect of identical causative natural agencies. Differentiation in their respective expressed powers is only realised degrees of development. What man is actually, lower forms of life are potentially. Everything in Nature in the distant ages of the past was organically moving manward. His appearance represented Nature's last organic word. In him all below him ultimates. He is the quintessence, the epitome of everything. . . . All forms of life are but the Life Principle outworking by way of organic expression its inherent powers. . . . To regard God as existing outside of and apart from things when there is no outside in reality is a conceptual fantasy.—G. E. OWEN.

THE OPPORTUNITY OF SPIRITUALISM.—In his recent address at the London Spiritual Mission, Pembridge-place, Mr. Ernest Hunt emphasised the fact that the whole present-day fabric—political, social, and religious—was in a state of flux, that the whole order was changing before our eyes with a rapidity unparalleled in history. All the old standards were being demolished, and although, perhaps, the time for active reconstruction had not yet arrived, it would prove to be the acme of opportunity for Spiritualism when the moment did come. Unless the foundations of the new fabric were to be laid upon a spiritual basis, there could be no stability, and it was the responsibility of all who professed a spiritual creed to represent it worthily in action and bearing. It was not possible that all should fight their country's battles in the field, but it was certainly possible for all to set to work at once to strive for the spiritualisation of self, and thus help to pile up the spiritual munitions that would be so entirely essential in the campaign of reconstruction, as soon as ever peace should be declared and the more normal life of the people should return.

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THE CHEMISTRY OF THE SOUL.

To the sensitive mind that spiritual presence which has its abiding-place beyond the world of the senses is never so vividly manifested as in the mood of reverie. Those "trances of the soul," as they have been called, come and go, elusive as air, indefinable as the hues of a twilight sky. At such times the spirit seems to commune with itself, or it may well be with others in that secret language of which words are only crude and wholly insufficient images. At such times the world recedes, and its standards of value become strangely transformed. We come upon another level of consciousness which holds riches or poverty, success or failure, greatness or obscurity as of trifling account. All that matters is life and the having lived. And the past rises wondrously transmuted, and opens for us a casket of things which once seemed trivial, but are now treasures—memories of friends and old-time scenes, dawns and sunsets, glimpses and impressions of sea and sky, flowers, foliage, cloud-shapes and vistas of sun and shade—all the things that give to life its poetry and colour. The spirit, unerring in its choice of all that belongs to itself and is alone worthy of permanence, seized upon these things at the time and made them part of its imperishable records. Dealing with essences and not with husks, it distilled from each impression its spiritual part, its aura and fragrance, its light, colour and music, that at the chosen moment it might steep the mind in their influences—the "bouquet and ichor of eternity."

These are the compensations of life, and in their revelations give us hints of the mystery that lies beyond the outer world of action and event. At these festivals of the soul only the richest and most delicate fare is set forth, and the occasions are—as they should be—rare.

It has often been said that the best descriptions of scenes and events are not those which are written at the time, but those made afterwards when the writer in tranquillity is able to view the object of his description in its true proportions, and when the impression made by it has become deepened and enriched by time. For time has a clarifying quality, it is part of the alchemy of the soul. The whole process of life, indeed, is one of quickening, cleansing and conserving. We get a hint of the fact by observing in everyday life how the mind that has lived in any degree simply and naturally instinctively rejects in old age all painful and mortifying memories, preserving only those of a pleasant kind, and furnishing the soul with

A little world of clear and cloudless day.

It may well be that if we could analyse our lives with sufficient clearness we should see that all our sufferings are due to the vehement effort of the spirit to expel everything that is foreign to it—that all pain, whether of body, mind or soul, is a process not of gathering but of casting out, the intensity of the suffering being exactly proportioned to the urgency of the need for expulsion, and to the capacity of the spirit for enjoying its true life. As it ascends the things which do not belong to its welfare become more and more a burden and an offence. It burns and crushes these alien elements to extract their essential qualities. It would carry a freight only of pleasant memories, of happy experiences in the present and of sublime anticipations regarding all that is to come.

What though the many die
Unblest by the fruition? If we pass
Like sunrise onward to eternal day,
A time will come for all; and who may know
What tasks and trials now do best prepare
Each for his unknown sphere?

A GENERATION AGO.

(From "LIGHT" OF AUGUST 22ND, 1885.)

From the experiments of Baron von Reichenbach with one hundred and sixty-two sensitives of all classes, of all ages and both sexes—professors, physicians, bankers, mechanics, Government officers, servants, noblemen, and even members of the Imperial family—it seems that the human body is enveloped in a delicately attenuated atmosphere, extending two or three inches from and around it; the right half of the body-atmosphere being of a bluish colour, the left half of a sort of orange-red. For the purposes of reciprocal influence, the odyllic atmospheres of two persons need only touch their circumferential edges without even interpenetrating each other in the slightest degree; but if one or both parties be inordinately impressionable an effect can be produced at the distance of inches, feet, and even of yards. Of course, body to body, as the right hand placed on the left shoulder will give rise at once, or shortly, to a coolish agreeable sensation. This OD force streams from the finger-ends, and if these blue dynamic fingers of the right hand stroke down the left shoulder of another person, gently and slowly to the elbow, a chain of innumerable cool points—in fact, a sort of cold stripe—will be felt, and this is called a pass by physicians of an advanced school of thought; and if a series of these "cool stripes" be scientifically made all over the body an agreeable coolness will be perceived, a feeling of rest and composure induced at once, sweet, charming, and delightful. It matters not whether this chain of innumerable cool points be made with the hand, or a crystal, or a bar of iron, or with a bit of stick, the effect will be the same, since every substance in Nature, whether atom or world, is impregnated with OD. It streams from the Milky Way—the lengthened pathway of our own universe—and is probably the connecting link of suns and of planets, of visible universes, and of all telescopic nebulæ; in short, perhaps, of all forms of matter, scattered throughout infinities, boundless, eternal, incomprehensible. As a cosmic force, Reichenbach calls it OD, but, being an element in the constitution of man, it has been called by many different names: by Von Helmont, Mesmer, Deleuze, and others, it was called Magnetism. As a cosmic force, OD, or the Odylic force, is the name now given to it; but when thought of in respect of man human etherium would be, perhaps, as appropriate a name as any.

—From an article by S. EADON, M.D.

THOU canst not do one deed of love
To one poor soul beside thee thrown,
But, lo! thine angel adds a stone
To thine eternal home above.

Thou canst not do one deed of lust
Or think one thought of shame or sin,
But, lo! that stone that he put in
Falls down and crumbles into dust.

—C. E. B.

SPIRIT FINITE AND INFINITE.

A MESSAGE GIVEN ON A TYPEWRITER.

In our last issue Dr. Crawford described an experiment with a typewriter in which a few random letters were given by psychic power. It may be of interest, therefore, to refer to a long, connected and philosophical discourse actually written out on a typewriting machine. The case was reported to us recently by Mr. Henry Clay Hodges, of Detroit, Mich., U.S.A. He states that the machine was placed on a stool in the centre of a room and surrounded by the six persons forming the circle, and adds:—

The sheet of paper when placed on the roller was blank. . . . The light was extinguished, leaving the room in entire darkness. While the keys of the typewriter were in motion, I moved my hands backward and forward over them without coming in contact with any object.

The message, of which we give an extract below, was in reply to the following question which had just been asked by Mr. Hodges, "What relation has Nature and Finite Spirit to Universal Spirit?" Though here and there the author of the message is a little difficult to follow, the main line of his teaching is, we think, sufficiently clear.

With Universal Spirit knowing and willing are one; thus the Universal Spirit is essentially creator and created of all that is, the universe being a reflection, so to speak, of Universal or Infinite Spirit. All stages of creative progress were realised from eternity, but any given phase or stage of existence exhibits progress or a struggle towards the more perfect realisation. Thus the inorganic gives place to the organic, to animal, to savage, then to man or human, and the final link of this progressive scale is from man to spirit.

ETERNAL PROGRESS.

Spirit possesses the capacity of eternal progress, and through self-activity the spirit, as soul, can make eternal and temporal reflections of Universal Spirit. The highest reflection of Infinite Spirit cannot be confined to one epoch of time or to one planet in the universe. It is necessarily the goal of all creation, and must have been realised from all eternity. Thus the vast number of souls coming into physical expression and attaining to immortal existence is perpetual, and ever has been. Herein lies the great mystery of Universal Spirit. Though one and perfect, it is universal, and demands from all eternal recognition of itself. Thus the creative activity of Universal Spirit has the effect of continually producing independent immortal beings who continually become more independent and self-active as well as self-conscious the more they recognise the Universal Spirit in their own lives. This constitutes self-activity, which involves elimination of self, a giving up of selfishness. The highest ideal is to realise knowledge and live in perfect harmony with the Infinite Spirit, by which love and wisdom are manifested.

PERFECT FREEDOM.

Freedom is of perfection, and the highest ideal when realised will be freedom in the highest sense of being. There is a Divine principle inherent in the soul of every immortal being which is in reality a part of Universal Spirit. It is the inter-relation and the inter-action of the Infinite and the Finite Spirit. We have already learned that the Divine Spirit exists in man, but it is not individualised in him—that is, that the intellectual principle in man was the ultimate of individualisation in him and is not capacitated for perceiving the Divine or Universal Spirit, and this principle is a thinking rather than a feeling or knowing principle. It is necessary to realise first of all that Divine truths can only be perceived by being felt, and this perception must then come through the soul, as the truths of this sphere to be perceived must be felt; in fact, they must be incorporated into and become a part of the inmost consciousness of man; they must ultimate in the soul to be felt. So long as the soul is in bondage it cannot be free from its exterior relations; it is only from its interior that the soul can be the author of its own expression. In the comprehension of the great universal life the individual must recognise in the light of reason a first principle, a first cause whose centre is all-where; however, as it is the nature of the intellect to individualise all thought that man has ever conceived of, he naturally looks upon the Infinite, or Universal Spirit, as an image of man himself, with bodily parts, an ideal too gross for consideration; as Universal Spirit, being purely subjective, is omnipotent and omnipresent and could not possess objective form, as objective could not be omnipotent, omnipresent and universal. To predicate the intellect of the Infinite is to individualise it which is finite and could not be universal. To affirm the Divine or the Infinite is the

true way to know Universal Spirit, which, as the first principle, must ever be considered in its three parts—that is, life, mind, and will. At this point we will discover that the first principle is that which is self-determined; for in the beginning was thought, and thought involves externality; that is, the action of self for self. The thought has its germ in self-consciousness. It is only in the first principle as being that we find an idea that does not presuppose something else upon which it depends; thus the thought has found the adequate idea, the self-determined ego, that which abides and does not pass away, which is the soul. It is in the distinction of mind and intellect that this thought comes within the comprehension. Mind possesses a relativity of feeling as it is the most interior, while the intellect is more external.

LOVE, THE SUPREME POWER.

Then, again, mind possesses a prior constitution, is of eternity, while the intellect has a posterior constitution, time. This great distinction must be kept in mind. Thus the inmost is essentially love. In speaking of Universal Spirit, we had best think of it as love, and from love emanates wisdom. Thus in considering the finite relation of knowledge as derived through feeling, we can best accept it as an outflow of love and wisdom. All exterior or scientific truths come under the sphere of intellect, and must come under the jurisdiction of reason; but when we come to the interior or esoteric truths, reason is silent, and interior perception or innate consciousness speaks and ever presents a higher truth; for man under these conditions is then inter-related through the sphere of love and wisdom direct with Universal Spirit.

A MONKISH PROPHECY OF TURKEY'S DOWNFALL.

A correspondent sends us a cutting from an Algiers journal concerning the prophecies of the monk Kosmas, of which we give a translation below. Kosmas and his prophecies are quite unknown to us, but as the Algiers paper quotes from the "Journal des Débats," doubtless they have acquired some reputation abroad. His prediction as to the downfall of Turkey seems likely of fulfilment, though we doubt whether Kosmas ever contemplated the possibility of a Christian monarch allying himself with the Turks.

The monk Kosmas, venerated as a saint in the Orthodox Church, was born in 1778 at the village of Apocoron. After a journey to Constantinople he returned to console his brethren in Greece and Epirus, oppressed as they were by the Turks, and to fortify their hopes by his prophecies. These prophecies are kept in lively remembrance by the shepherds of Pindus, who have already seen some of them fulfilled. The "Journal des Débats" recalls some of them. "The day will come," said Kosmas, "when men will converse by means of a wire [fil de métal], those in Russia speaking to those in England as if they were in adjoining rooms. A carriage will be invented which will outstrip the hare in swiftness." Thus he announced the telegraph, the telephone, the railway train, and the automobile. "The Ionian isles will be delivered before Epirus." That also has, in effect, been fulfilled. "When you shall see many ships assemble on the coast of Greece, women, children, and old men will be forced to flee to the mountains to escape the sword of Antichrist until the day when the Allied Christian Kings shall march on Constantinople. Then shall blood flow in such torrents that a lamb might swim in it. Happy will be those who survive these horrors. The Turks will be divided into three parts, one of which shall perish in the war, the second retreat to Asia, and the third remain in Europe, accepting Christianity. None of those who hear me will see that day, but their children may live to do so."

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THE habit of right thought is easier to form than is the habit of wrong thought, for, as Drummond said: "All Nature is on the side of him who would rise."—O. S. MARDEN.

THE SLAIN GOD AND HIS RESTORATION.

A PLEA FOR THE HUMAN SIDE OF THE GOD IDEA.

BY RICHARD A. BUSH.

The wings of science fly swiftly. We would all be scientists nowadays. In our flight towards God we have gone too fast, and perchance we have gone too far: Where is now our God? Can we have passed Him, is it necessary to retrace our steps? What was He like? Ah, the pace was so rapid we could not see. Speeding our chariot ourselves, our eyes, directed to the distant skies, forgot to look at the vacant seat at our side. What if He had been travelling with us some part of the journey! Ah, we never thought of that.

Once upon a time it was comforting to think of God as a Person, one with whom we could converse, almost as with a friend. We told Him our sorrows plainly, also our ambitions, our failings, and we felt that He understood, notwithstanding that sometimes He seemed distant, sometimes callous, sometimes terrible. In our humility and trust we felt it was our own fault if He failed to attend to our prayers. The priests told us He was to be feared. Often we thought we did fear Him. And yet we were never really afraid. At times we believed He could be bought; a penance, a vow, a candle, a creed, some prayer and worship would bring Him near or sweeten His temper towards us. Nevertheless, strange as it may seem, we who have tried to win Him in that way have often felt that the public God we thus served was not quite the same as the God of our secret hearts. But we never gave expression to our thought. It never became articulate, because it was more like an instinct than a clear, well-reasoned conviction.

Our God was a great Person. He was a personal God who thought, planned, willed—a God who was very human, and yet partly of another species: one who felt, took pleasure, listened, spoke, argued, was open to persuasion, who loved and hated. How like to all of us! To the Mahomedan He was Mahomedan, to the Japanese a Japanese, to the Christians He was French, German, Russian, or a British Christian, a Baptist, an Episcopalian, a Calvinist.

And now He is dead! Science killed Him. Come, let us mourn together.

Many loved this God, many worked for Him, some gave up everything, others even died for Him. Now He is dead, and a new God has been enthroned and reigns in His stead. His name is Law. He is known as the Law-God. He is not really a God. As a concession to the weak he is called God, and by habit we use the personal pronouns He, Him, and His. Strictly speaking, He is the great It—a soulless, non-sentient, driving, unswerving, non-hearing IT. In essence, one with wood and stone, oxygen, hydrogen, carbon, and such like matter. One with frost and cold, heat and flame, liquid and solid, the lightning, force of every kind, but knowing naught of love and sympathy, pain or pleasure, joy or sorrow, poetry and romance; ignorant of life and death, ignorant even of man. Ignorant of the happy lark warbling in its heaven, bidding us mockingly rise to higher things; blind to the glories of the western sun, the wondrous night, the majestic dawn; deaf to the happy halle-lujahs of spring and the grateful anthems of harvest; mute to the cry of the sorrowful; oblivious to the myriad desires and yearnings of its human race.

I do not, cannot love this colossal, unimpressionable mass of chemistry and physics, this unfeeling, lifeless bulk of gravity. Nor will I worship It. I am a rebel, and will kick against my fate even if I the sooner descend to reabsorption in primeval dust.

But, stay! Is it sure that our original God is dead? How know we so? What is the evidence that proves without doubt He no longer lives?

Science unfolds the ponderous Book of Judgment and points to an entry therein. And this is what is written:—

God.—Brought up before the Men of Science for judgment. *Accusation.*—Of being Anthropomorphic. *Verdict.*—Proved. *Sentence.*—To be expunged from the belief of man. Expunged accordingly. *Note.*—The beginning and the end of all things

is Mindless Force. Intelligence is but a passing manifestation of matter.

Anthropomorphic! It must be a mighty word to slay a God. Can man slay God with the breath of his mouth or the reason of his mind? Methinks I hear the refrain of an ancient scripture: "And God created man. In the image of God created He him." Perchance, then, we may be "god-like" men in embryo. God, like men, or men, like God. Is it not the same? What is in a hyphen or a comma? Come, let us argue this and forget awhile the High Priests of Material Science.

The infant crawling on the floor is unlike his father in many ways, but the baby sees in his father a magnified, enlarged image of himself, a large living mechanical plaything. Later, when the child finds his feet, his father becomes to him a grown-up chum. When he reaches boyhood his father takes on something of the schoolmaster. As a young man he crosses swords with him. At forty they are equal. Only as the son grows more experienced does he really understand his father. Only then does the father realize his son. It is the same son all through, and it is the same father. It is the relative point of view that has changed. The point of view was right at the time and is right at any moment. The son could only realize his father as he began to realize his own maturing self. And should he have never seen his parents he could only judge of them from himself, his brothers and his sisters, his relatives. In no other way could he arrive so near the truth.

Let us elaborate these thoughts and follow where they lead, starting from two natural laws that are not disputed. They are:—

(a) Nothing can be created the component parts of which are not already in existence.

(b) Like begets like.

From these proceed the following propositions:—

1. We can only discover the properties and possibilities of elements by investigating the compounds and organic forms which they compose.

From this we infer by analogy that we can only know the character and nature of Original Mind by studying the minds and intelligences derived from it. The faculty of thinking can only have been derived from someone—or something which has the faculty of thinking.

2. The creations of Primordial Mind—i.e., God—must be like God. The true likeness of God is only to be seen in the sum total of His manifestations. Man is a part of these. Man's estimate of God must be through man's own powers of perception. If these powers could be brought to apprehend the ultimate reality it would still be man's perception of it. Whatever God be, man can judge of God only by man's own power of judgment. Even if man became as God, the process would be the same.

An anthropomorphic conception of God is, therefore, a right conception. But until man becomes as God, he must remember always that he apprehends a part only of God.

3. Searching for God in Nature, and particularly in one's self, one must bear in mind the interior even more than the exterior manifestations. In man, for example, there is the outward appearance visible to his fellows, and there is the inner spiritual reality not visible to all.

4. A child rambling in country lanes is attracted by the outward form and colour of a berry growing in the hedges, and eats it. Anon he becomes badly sick, and the berry is called poisonous. So it is. With larger knowledge, however, the properties of the berry can be employed for good. Ignorance and misapplication caused a bad manifestation of a principle which with knowledge could always be used beneficially.

God may seem good or bad according to our own application or understanding of His laws or manifestations.

5. God cannot be exempt from His own laws, which are essential attributes of Himself. Since everything must have been derived from one original source, all things must of necessity partake potentially of the nature of that source.

6. If we are the creation of God, and God is all in all, we human beings must be in some way like Him. It follows, therefore, in true logic and science, that God must, to the like extent,

be similar to us. It cannot be otherwise. God Himself cannot avoid it. Why should man object? Nay, rather, we should be thrilled at the thought of such a relationship, awe-stricken, humbled, exalted.

The raw, repulsive-looking, newly-hatched sparrow in the nest seems so unlike its parents. Yet we know that in time it will grow fully like them. What a difference between the ugly chrysalis and the gorgeous butterfly! But to the clear-seeing, prophetic eye, the one may be perceived in the other.

A human-like God! Yes, if we take the Christ ideal as archetypal or the *imago* of man. At present we may seem in comparison but as the immature sparrow or the chrysalis. But even as such we may exclaim with the apostle John, "We are now God's children, but what we are to be in the future has not yet been fully realised." (Dr. Weymouth's translation.)

Then, let us not be deterred from worshipping an anthropomorphic God by the scorn of pseudo-science which can, or will, only recognise a minute fraction of His universe; and that fraction the lowest, *viz.*, the physical manifestation. Not only are we in God, but God is in us. That is what we have constantly to remember. And as this divinity grows we shall acquire a higher and higher conception of our Father. That God created man in His own image is not the less true because it happens to be so stated in the Bible. Man craves, demands, a human God, because then only can he have any assurance that he is, in truth, a son, and that his yearnings induce sympathetic response. True science supports him. Shall he be denied? Surely not, since it is the cry of a child to his father.

Has our God been restored to life? Nay, rather, it is true man—killed by his brother Sir Ignorant Conceit—that was slain and is risen from the dead that he may worship and know his God once more.

WORLDS MATERIAL, ETHEREAL AND CELESTIAL.

We welcome a new edition of "In Tune with the Infinite" by Ralph Waldo Trine. It is a book that has deservedly won an immense popularity. The present authorised cheap edition which, bound in cloth, is issued at 1s. net (G. Bell and Sons), should extend still wider the sphere of influence which the book has already won. Amongst its many fine qualities is its quotability. It is full of fine thoughts. We content ourselves for the present with a passage which the author quotes from another work (the name of which is not given). We select it because of its bearing upon a question which is frequently the theme of discussion in our pages:—

The individual existence of man begins on the sense plane of the physical world, but rises through successive gradations of ethereal and celestial spheres corresponding with his ever unfolding deific life and powers to a destiny of unspeakable grandeur and glory. Within and above every physical planet is a corresponding ethereal planet, or soul world, as within and above every physical organism is a corresponding ethereal organism or soul body, of which the physical is but the external counterpart and materialised expression. From this etherealised or soul planet, which is the immediate home of our arisen humanity, there rises or deepens in infinite gradations spheres within and above spheres, to celestial heights of spiritualised existence utterly inconceivable to the sense man. Embodiment, accordingly, is two-fold—the physical being but the temporary husk, so to speak, in and by which the real and permanent ethereal organism is individualised and perfected, somewhat as "the full corn in the ear" is reached by means of its husk, for which there is no further use. By means of this indestructible ethereal body and the corresponding ethereal spheres of environment with the social life and relations in the spheres, the individuality and personal life is preserved forever.

SIGNS AND WONDERS.—According to the most reliable and varied testimony, all manner of signs and wonders in heaven and earth have actually taken place during this [last] winter, both within the geographic war-zone and within the sphere of those who, though far removed physically from the actual place, have yet been most actively and most effectively engaged in this great conflict of good and evil. Indeed, so abundant and so reliable, even to our personal knowledge, are the tales of, *e.g.*, the opening of the vision both of whole battalions and of individual soldiers, that we would be denying the use of our reasoning powers were we to doubt that, to a certain degree, it has been so.—From "The Great Peace," by J. L. MACBETH BAIN.

DREAM AND PERSONALITY.

One of those strange experiences in which an individual contemplates his personality as something outside of and apart from his real self was narrated some time ago in "The Scotsman." The story in a condensed form is as follows:—

I thought that I was at a country house, not the one I was sleeping at, or even one known to me. There was a storm of wind and snow, and it appeared that someone had gone out for some purpose, had not returned, and that fears were entertained that he was lost in the snow. A movement was made to go in search. I sallied out among the rest, and it now first struck me that I, myself, was the lost one. This occasioned me no sense of incongruity. On the contrary, I thought I had a better chance of success than the other searchers, as I might remember which way I had gone. I therefore followed a vague recollection of my own route till I came to an open shed, and there saw dimly—for it was night—a body, upright and leaning against the wall, but evidently dead, frozen to death. I was not near enough to see the face, but I readily recognised my own figure, and, shrinking back from nearer examination, was about to rush to the house for help, when I awoke.

We are reminded of Scrooge's vision (in the "Christmas Carol") of his own corpse lying unwept and deserted in his chambers; also (still keeping to our Dickens) of an incident conceived in lighter vein, though to the moralist there is more of tragedy than humour in it: we mean the mental befogment of poor young David Copperfield after treating his friends and himself "not wisely but too well," when somebody—who, he hadn't the least idea—fell downstairs, and, to his indignation, "somebody else said it was Copperfield." The question arises whether these impressions could possibly occur if our consciousness of an apparently external universe did not include our own physical frame. The body with its attributes must appear external to that which contemplates it, and in such cases as the above, whether real or fictional, the impression of externality is merely accentuated till it amounts to the idea of actual independence and detachment.

THE SPIRIT OF A FLOWER.

When we pluck a flower we take for granted that we have plucked the real flower, but Mr. W. G. Hooper, F.R.A.S., writing in "Brotherhood" for July, presumes to question that assumption:—

Are we absolutely certain, when we hold a rose, or a violet, in our hand, that we have got the real rose, the real violet? May it not be that what we have plucked is, after all, but the living garment of the real flower, which is invisible to the eye, and which possibly has been left behind when we plucked the material garment? . . . The old visionary affirmed "There is a natural body and there is a spiritual body." Is that true simply of man, or is it true of the vegetable world and the animal world? Nay, is it not true for the whole of creation? Is not creation itself the outward and visible sign of an inward and invisible Spirit?—the universe "one stupendous whole, whose body Nature is and God the soul"?

If it be true that when we grow plants (although it is not we who grow them, but the Soul of the Universe, the One Source of all Life and Love), there is actually growing an inner and more beautiful rose, primrose, or violet than the form we pluck, how that thought will enlarge our conception of gardening and of vegetable life! How do we know that we are not contributing beautiful forms and subtler fragrances to the real world—the Spiritual World? How do we know that spiritual intelligences do not perceive the real rose, while we simply perceive the garment which soon fades and dies, while the abiding flower lives on for a greater length, and contributes its glory to another world for a much longer time?

WAR AS THE PURGE OF EVIL.—One fact that is vividly worth remembering at the present time is that God does not act without agents; it is only through suitable agents that the physical world is affected at all; it is probably through appropriate agents that Divine action is always taken. He acts in accordance with law and order; if evil is to be exterminated it is exterminated by means and by appropriate and available means. When there was a revolt in heaven orthodox people are given to understand that it was put down by suitable means, by contest and violence, in other words by war. It was not tolerated nor treated leniently.—From "The War and After," by SIR OLIVER LODGE.

SIDELIGHTS.

Miss McLeod, the lady referred to in the account of the remarkable case of spirit identity related in the letter from Mrs. De Baste in our last issue, writes endorsing the account, thus providing the necessary confirmation.

Clairvoyant descriptions were given at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on July 27th and 30th, and the 11th and 13th inst. by Mr. A. V. Peters; on the 3rd and 10th inst. by Mrs. Cannock; on the 6th by Mrs. M. E. Orlowski (psychometry), and on the 17th by Mrs. Mary Davies. With one exception (when the meeting was held during a heavy thunderstorm) the results were highly satisfactory.

We are asked to call attention to the fact that experienced healers in London offer free vital-magnetic treatment at the following centres to soldiers and sailors discharged from hospitals but who are still suffering from enfeebled general health or nervous or muscular ailments due to war-service: Higher Thought Centre, 40, Courtfield Gardens, S.W.; Healing Centre, 245, Vauxhall Bridge-road, S.W., and Psycho-Therapeutic Society, 26, Red Lion Square, W.C.

Coventry Patmore, in "The Angel in the House," written in 1855 or thereabouts, puts into two lines one aspect of war:—

The pulse of War whose bloody heats
Sane purposes insanely work.

Even to-day sane purposes are evidently not to be worked out sanely. But after such an orgy of madness it will be strange if we do not find the world a wiser if a sadder one, taught by a severer logic than that of the schools—the logic of spiritual laws.

Miss Emily Agnes Beeson sends us a copy of the "Dudley Herald" containing some verses by her in memory of our departed friend, Miss Edith Hawthorn, well known as a remarkable psychometrist, but better known to the religious public in connection with her work amongst children as founder and principal of the Tiny Tots Paralysed Children's Guild. The poem celebrates Miss Hawthorn's self-sacrificing labours, and finds consolation in the thought that she is now eternally at rest, a state with which we imagine Miss Hawthorn herself would be one of the last to be content. No, let us think of her as carrying on her noble activities under better conditions than she found here.

That stout champion of militant Nonconformity, Dr. John Clifford, holds no uncertain view with regard to the justice of the war. In a sermon at Westbourne Park Chapel (reported in a weekly paper), he said that there were very few now who doubted whether we ought to have embarked on this titanic struggle, and those few were for the most part men with a twist in their minds which made them believe their country always wrong. We were fighting for the cause of humanity and the honour of mankind. But we must be careful not to confound the instrument we were employing for the cause of righteousness with the cause itself. We must not think of war as anything but hateful.

So "The Bowmen" is out at last in book form, with the addition of some other stories by Mr. Arthur Machen. In the introduction the author gives a full and particular account of the circumstances in which the story was written. He is anxious that it should not be supposed that he in any way wishes to discredit the "intervention of the super-physical order in the affairs of the physical order." He does not "think miracles in Judea credible, but miracles in France or Flanders incredible." To that extent he is "on the side of the angels." "On the Side of the Angels," by the way, is to be the title of a book by Harold Begbie designed as a reply to Mr. Machen's story, and to be published by Hodder and Stoughton. We shall look forward to it with interest. It is always advisable to have both sides of a story.

Students of the occult side of numbers will be interested in the connection of the figure 13 with the career of George Joseph Smith, of the brides murder case. At the age of thirteen his juvenile delinquencies landed him in a reformatory. Miss Loftus was the thirteenth woman he is definitely known to have deceived and robbed. His desertion of Miss Mundy, when he stole £13, was on the thirteenth of September, 1910—a date the events of which had an important influence on the investigation of his life. His first murder was on July 13th, in the year 1912 (the figures of which add up to thirteen), and at the trial the judge in his summing-up marshalled thirteen damning points against him. Finally August 13th was fixed as the date of his execution.

"Healthward Ho!" for August is as usual both interesting and profitable, the literary menu provided being judiciously varied. We are reminded that in the July issue of the magazine the editor prefaces a quotation from Mr. H. Ernest Hunt's article on "The Elixir of Youth" in our issue of May 29th with a most kindly allusion to this journal. That we are not more often able to notice Mr. Eustace Miles' excellent magazine is due to no lack of appreciation of its high tone and the usefulness of its contents, but to the fact that the subjects with which it mainly deals—exercise, food reform, and other matters affecting physical health and fitness—are largely outside our province. We note one feature both in the July and August numbers which specially appeals to us, the accounts, collected by Mrs. Miles from various sources, of striking incidents associated with the war.

Here, for instance, is an incident given by Elizabeth Christich in "The Contemporary Review" which is at least suggestive of spiritual intervention:—

An extraordinary thing happened some nights ago as we were carrying our dead to the rear for proper burial. We lost our way in the darkness, and did not know it until a searchlight from the enemy played on us, showing that we stood on the edge of a ravine. Never was there a more timely warning. We saw long enough to draw back, and also to take cover before their volleys came our way. The men believe it was the spirits of the poor fellows we were taking to the graves we had dug for them that watched over us and guided the searchlight. Why should it not be?

FRANKLIN'S VIEW OF DEATH.

That the religious belief of Benjamin Franklin was not far removed from that of a Spiritualist is pointed out by a writer in our American contemporary, "The Banner of Life," who quotes in evidence the following letter which Franklin wrote in May, 1790, to a relative, Miss Hubbard, on the occasion of his brother's death:—

DEAR CHILD.—I condole with you. We have lost a most dear and valued relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state, a preparation for living. A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals; a new member added to their happy society? We are spirits, and that bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an encumbrance and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them, and death is that way. We ourselves prudently choose a partial death. In some cases a mangled, painful limb that cannot be restored we willingly have taken off. He who plucks out a tooth parts with it willingly, since the pain goes with it, and he that quits the whole body parts at once with all pains and possibilities of pains and disease it was liable to or capable of making him suffer. Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not all conveniently start together, and why should you and I be grieved at this since we are sure to follow, and we know where to find them?

THE great secrets come to us in sudden inspiration, and not in evolved systems.—A. E. WAITE.

BIBLE PROPHECIES AND THE WAR.

In a recent issue of the "Daily Mail" appeared an article by Mr. F. L. Rawson dealing with Bible prophecies about the war, in which he claimed that the present war was distinctly foretold in Scripture. In the course of some correspondence on the subject in that journal, the writers make some interesting points: thus one of them claims that the Bible foreshadows the expulsion of Turkey from the Holy Land and its resettlement by the Jews, while another sees in the Ezekiel vision of the machine with the wheels, which was to "mount up from the earth" with a whirring sound "as the voice of the Almighty God," a vision of a modern aeroplane! He also refers to the vision of Ezekiel (chapter x.) where a man clothed in linen is described as filling his hand with coals of fire to scatter them over the city, seeing in this a forecast of a military aeroplane dropping bombs! We fear, in view of the vast amount of exploded prophetic lore which has turned on the application of Biblical prophecy to modern times, that some of these suggestions will turn out to be mainly fanciful. The late Messrs. Cumming and Baxter are melancholy examples of misdirected enthusiasm in these matters.

A lady correspondent in Dewsbury writes claiming that the Book of Revelation is clearly applicable to the present state of things, and adds the interesting statement that in the new dispensation which is dawning such scourges as consumption and cancer will disappear, the root cure of these terrible diseases having been already revealed to her!

PERIL AND DELIVERANCE.

A STORY OF THE QUAKERS.

Referring to recent references in LIGHT to the early Friends and their experiences in times of warfare, "A Quaker" writes:

I am able to give you a well-authenticated account of an incident in the history of the Friends in Pennsylvania.

A little outlying community of Friends, living with no protection from the attacks of exasperated Indians but their trust in God and their prayers, had met as usual one "First-day" morning, for quiet waiting upon the Source from which they drew their strength.

As they sat in silence, a body of hostile Indians, in war-paint, and armed with tomahawks, came over the hills intent on their work of retaliation and massacre. Surrounding the little meeting-house they glared in at the windows and door, prepared to attack at the first sign of panic. To their amazement the Friends continued their silent vigil, undisturbed by the imminent danger that confronted them. Gradually the quiet atmosphere of the place and scene, mingled with a feeling of awe and mystery, subdued the angry passions in their savage breasts, and they turned round and quietly departed whence they came, without striking a blow.

Some of your readers may attribute this deliverance to the action of superstitious fear in the minds of the ignorant savages. I prefer to trace in it the loving hand of the Great All-Father, who cannot fail His trusting children.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"Isolated Advance": A Correction.

SIR.—The discussion on "The Ethics of War" has run too close to Party controversies, so beyond thanking those who have so ably supported me I will say nothing more on that part of the subject, but should like to make a correction or two. Miss Mildred Duke seems quite unable to see large questions in a large way, and actually treats my statement that "isolated advance to a higher civilisation is impossible" as if I were referring to persons instead of to nations, states, or communities. I was delighted to see that so clear a thinker and able a writer as Miss H. A. Dallas not only saw my meaning but discerned the deep significance of it as "a clue to many difficult problems." It is the lesson of lessons that must be learnt ere we can understand any of the great world-problems. History shows that

where nations have advanced to high "civilisation," as in the case of Greece and Rome, they have always been swamped by surrounding barbarism, while their culture has been diffused in that way. In fact, we can have no true civilisation while barbarism exists in any part of the world; we are held back by it, and must organise warlike means for resisting or subduing it whenever necessary. We are also compelled to have a sterner ethic than that of the Sermon on the Mount, which is at present only applicable to personal relations in the more advanced States. So, as I said, the world's task to-day is to link up all backward peoples for that *united advance* which alone will give a true civilisation. The paralysing error of our well-meaning idealists is that they can shirk these disagreeable duties, and selfishly create their own little Utopias. But as this is a practical denial of the Brotherhood of Man they have always failed. And we have many among us prepared to say, "Perish India, cut all our Dominions adrift, and let us concentrate on our own little social problems." Such fatuous, but well-meaning, folk are the greatest enemies of the causes they have at heart, and they would have arrested the progress of the world, have thwarted God's manifest purpose! But this subject is too vast and far-reaching for a letter, and these hints are only for the wise—for those having the most precious of all gifts, the Seeing Eye.

As a student of German philosophy all my life, I yield to none in admiration for their great period of Kant, Goethe, and their fellow giants, and their great masters of music; but to speak of that Germany as the same as the Germany of to-day, debased by Prussian tyranny, and turned into a vast lunatic asylum by Kaiserism, shows a lack of understanding of the situation which puts the critic out of court. There is the "Apotheosis of Christianity" of Fichte, which is just the opposite of the Anti-Christianism of Nietzsche; the former characterises Germany's great period, while Nietzsche's evil spirit rules the Germany of to-day. Germany has produced no great philosophers or musicians since falling under the Prussian blight. But the Germans have always been Satanic in war. That does not put them out of the Human Brotherhood. "Satan" is but the personification of the wild beast in man uncontrolled by moral and spiritual restraints, but directed by human intelligence and cunning; so "Satanism" accurately describes the spirit shown by the Kaiser-Huns in this war.

With regard to Mr. Carl Heath's rash imputations in your last issue, it is manifest he has some little occult Pacifism of his own, differing from that of Tolstoi and our own well-meaning religious Pacifists, who select parts of Christ's teachings and apply them to cases he never contemplated; these visionaries I had in my eye as well as the more noisy political economists. Mr. Carl Heath should give evidence of better knowledge before imputing ignorance to such able writers as Miss Katharine Bates and Miss Dallas.

I blushingly bow my acknowledgments to your Dutch reader and correspondent who yields such an eloquent pen, and shows such an insight into these great problems that he, or she, reads more into my articles than I can claim credit for. Articles and books are mirrors in which the reader is apt to see the reflection of his own rich (or otherwise) mind. However poor may be my share of it, we must all feel gratified to know that LIGHT and its work are so highly appreciated abroad, and the only credit I can claim is that of having evoked such a very generous expression of it.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn Park, Acton-lane, Chiswick, W.

The Laws of Vibration.

SIR.—Mr. Benham, on p. 377, says: "The quaint empirical doctrines of the 'threshold of consciousness' and of impressions 'below' and 'above' the threshold seem like a conceit of the schoolmen," &c. I would venture to suggest, however, that there must be a vast difference between the rate of vibrations "above" and "below" the "threshold of consciousness," otherwise the kingdom of heaven within the soul would be more easily realisable to our relatively outward perceptions. We should be aware of the higher vibratory planes of life, both within and all around us, were the finer soul not encased or over-

cased by its temple of lower vibratory stuff, which deadens the "still small voice" of the higher by the overpowering clamour of its "tom-toms" and the surging wavemotif which its physical strength is constantly reflecting and keeping up. It would seem that the physical answers to the vibratory life within as best it can, and but clumsily at best.

Its powers of responsiveness, too, might be likened to a sack trying to reproduce the exquisite and finished movements of a Pavlova tied up within it.—Yours, &c.,

F. V. H.

The Origin of the Soul.

SIR,—Your correspondent, Richard A. Bush, in *LIGHT* for July 17th asks for a suggestion "based on some recognised facts of Nature" as to how the individual spirit-man is individuated, or how spirit becomes individualised.

I can only use crude language, but my own feeling about it is this: The All-Spirit, or God, throws off from Himself, as it were, a portion of His own spirit, clothing it in a certain outward form, such as a tree, a flower, an animal, a man. The moment that thought of God has taken form, it is outwardly detached from Him, though inwardly and eternally connected with Him. The illustration I would employ would be—a spark which, having once been part and parcel of a torch, has an entity of its own directly it leaves it. Its short existence as a spark fitly suggests man's short life here.

Perhaps another illustration is better. The heat and light of the sun are part and parcel of itself. When they are thrown off from it they take in our planet those forms which practically make this earth all that it is in its glorious beauty and usefulness.—Yours, &c.,

S. R. CANTON.

Sidmouth,
August 10th, 1915.

The Spiritual Aspects of the War.

SIR,—One of the most remarkable aspects of this war is just that aspect of it which we are least willing to recognise. Men will think and talk about guns and cannon and shot and shell to the exclusion of everything else. Yet these are not everything.

Has it ever occurred to us that this war is only possible because of the spiritual conflict between the nations concerned? The souls of the nations and of the individuals of each nation are at the back of the whole conflict. Guns and cannon will not go off without the co-operation of men willing to load and fire them. It is clear, then, that the most effectual way of ending this war is to strike at the spirit which has produced it. There lies the real enemy. How can we alter this spirit? We ourselves are fighting for our lives and our freedom from aggression; and the spirit to resist this to the death is the only spirit which saves us from destruction. But how can we alter the spirit which has brought about this wanton aggression?

There is only one force which can do that, and that is a spiritual force. Is such a spiritual force available to us?

If we do not believe in spiritual forces, clearly we cannot produce them; but if we do believe in them, we can produce them, for they are the forces which rule our lives every hour we live. If man is a spiritual being, he has these forces within him, and they come from the Source of all life and of all power. The whole universe and everything therein is made and governed by the great Author and Creator of all things, our spirits included. Surely it is not beyond His power to alter the spirit of Germany. It certainly is not beyond our power to ask Him to do it. It may well be that when we ourselves have been purged of our own national materialism, when we have sought for and obtained the spiritual power which He can give us, we may see a breakdown of the materialistic philosophy of Germany and a submission to a higher ideal than any we have yet seen or realised, either in Germany or in England or elsewhere.

The secrets of both physical and spiritual science are revealed only to the active and persevering seekers after truth. To capture the Kingdom of Heaven by force of our spiritual powers is a greater ideal for us than the capture of Berlin by force of arms, and it is a surer way to a lasting and happy peace.—Yours, &c.,

CREDO.

SOCIETY WORK ON SUNDAY, AUGUST 15th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. Vout Peters gave a number of remarkable clairvoyant descriptions, accompanied by many helpful messages, all of which were recognised. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION.—*13B, Pembridge Place, Bayswater, W.*—Good addresses morning and evening by Mrs. M. H. Wallis. For next week's services see front page.—B.

CHURCH OF HIGHER MYSTICISM.—*22, Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services. Morning, trance address; evening, helpful spiritual messages, appreciated by all. Great power in healing service. For Sunday next see advert. on front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. J. J. Morse gave stirring addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Aaron Wilkinson, addresses and clairvoyance; also Monday, 8 p.m. Tuesday, public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Curry gave addresses and well-recognised clairvoyant descriptions. Miss Hall, of Holloway, presided. Sunday next, at 11.15 and 7, Mr. G. Prior. Tuesdays, at 3 and 8, clairvoyance by Mrs. Curry. Thursdays, 8 p.m., public meeting.

FOREST GATE, E. (FORMERLY STRATFORD).—*EARLHAM HALL*—Mr. Hayward's interesting address on "The Meaning of Life," and the clairvoyant descriptions of Mrs. Hayward which followed, were much appreciated. Sunday next, Mr. and Mrs. Roberts, address and clairvoyance.—W. H. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Phelps gave an eloquent address on "The Three Planes of Consciousness" Sunday next, at 11, service and circle; at 7 p.m., address and clairvoyance by the president. Thursday, at 8, clairvoyance by Mrs. Podmore; silver collection.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Roberts gave an inspiring address on "Peace and Progress," and Mr. Roberts descriptions. Sunday next, 7 p.m., Mrs. Sutton, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, instructive address by Mrs. K. Scott and discussion; evening, helpful address by Mrs. Thomson on "Love," and recitation by Mrs. Nesta Aldridge. Sunday next, 11 a.m., service; 6.30 p.m., Miss Graeter, address on "Search for Truth"; Mrs. Hadley, clairvoyance.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Brown gave an address and answered questions. Mrs. Clempson gave clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. H. Wright, address and clairvoyance. Friday, at 8, public meeting. September 16th, auric readings by Mrs. Neville.—F. K.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. Still gave an address; evening, Mrs. John Checkett spoke on "The Soul's Awakening," and Mrs. Hadley gave clairvoyant descriptions. 12th, address and clairvoyance by Mrs. Maunders. Sunday next, 11.30, Mrs. Turner; 7, Miss Violet Burton. 26th, 8.15, Mrs. Miles Ord. 29th, 7, Mrs. Mary Davies.—T. G. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. Pendlebury gave an address and Mrs. Connor descriptions. 12th, address by Mrs. Greenwood; clairvoyance by Mrs. Connor. Sunday next, at 3 p.m., Lyceum conducted by Mr. Tee; 7, Mr. and Mrs. Hayward. 26th, Mr. and Mrs. Connor. 29th, Mr. MacIntosh.—A. T. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Harvey, of Southampton, gave advice and descriptions to a large circle in the morning, and in the evening spoke on "Life and Work in the Spirit World," and gave clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Maunders, address and clairvoyance. 29th, Mrs. Neville. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Overflowing audiences. Mr. and Mrs. Baxter conducted, and inspirational addresses were delivered on "There Shall be no More Sea" and "These are They which Came out of Great Tribulation." Messages were also given, and Mrs. Davies sang two inspiring solos. Sunday next, 11 and 6.30, public services; also Wednesday, 7.30. Monday and Friday, at 7.30, public circles. Wednesday, at 3, select circle.—J. L. W.

WOOLWICH AND PLUMSTEAD.—Address by Mr. G. R. Symons, on "The Ministry of Song," 11th, Miss Woodhouse, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Podmore, address and clairvoyance. 25th, Mrs. Webster, address and clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave an address on "The Perfection of Man."—J. W. M.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Address and clairvoyance by Mrs. A. Spicer. Solo by Miss Susie Lutz.—P.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Address by Mr. Blamey, clairvoyance by Mrs. Trueman.—S. S.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Watkins; afternoon, Lyceum; evening, address by Mr. Eddy on "Lost Characters." Other usual meetings.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address by Mrs. Jamrach on "God, Man, and the Universe," followed by clairvoyant descriptions.—V. M. S.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Annie Smith delivered addresses on "The Atonement" and "The Red Harvest." Clairvoyantes, Mesdames Smith and Charnley.—E. B.

PAIGNTON.—Interesting address by Mr. Ogston; subject: "The Christ Child, or The New Birth." Mr. Councillor Rabbich presided.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy and Mr. F. T. Blake. 12th, Mrs. Mary Gordon.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. G. Hill; evening, address by Mr. Squires, followed by clairvoyance.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; clairvoyance by Mrs. Letheren.—E. F.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS—Morning, spiritual healing service; afternoon, Lyceum; evening, address by Mr. G. Prior on "The Converging Paths to God." Anthem by the choir; good audiences all day.—S. T.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. Johns, "The Breath of Life"; clairvoyance by Mrs. Short; Mrs. Bateman sang a solo. Mr. Arnold conducted the meeting.—E. E.

TOTTENHAM.—684, HIGH ROAD.—In the absence, through illness, of Miss Stanier Powell, the advertised speaker, Mr. Hanneford spoke on "The Object and Functions of a Spiritualist Church."—D. H.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning and evening, addresses by Mrs. A. Boddington, followed by clairvoyant descriptions. 9th, Miss Kathleen Mason, address and descriptions.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—The L.L.D.C. held their annual meeting with our Lyceum in the afternoon, and in the evening short addresses were given by the president (Mr. Drury), also by Miss Ashley and Messrs. Clegg and O'Connor.—M. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, trance address by Mr. Rundle on the "Progress of Modern Spiritualism"; evening, five controls in succession earnestly pleaded that the society should not allow the flag of Spiritualism to fall by reason of its removal to another meeting-place. Convincing clairvoyant descriptions followed.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD—Morning, healing service; afternoon, Lyceum; evening, address on "Spiritual Truths" by Mr. Watson; clairvoyance by Mrs. Edith Marriott. 9th, address and psychometry by Mrs. Byeson. 11th, address by Mr. Hayward; clairvoyance by Mrs. Hayward.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Morning, address by Mr. Abbott; evening, vigorous discourse by Mr. Frank Pearce; cello solo by Band Sergeant-Major Albert Brunner, song by Miss Lily Terry and clairvoyance by Mrs. Richardson. 11th, Mrs. Richardson gave private interviews in aid of the church debt. In the evening Miss Beatty Fletcher answered questions.—J. MCF.

NEW PUBLICATIONS RECEIVED.

"The War and After." By SIR OLIVER LODGE. Stiff cover, 1s. net. Methuen & Co., Ltd., 36, Essex-street, W.C.

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Pamphlets and lectures by MRS. BESANT, 1d. each: "Self-Government for India," "The Political Outlook," "The Relativity of Hindu Ethics," "The Occult Hierarchy." Theosophical Publishing House, Adyar, Madras.

PORTSMOUTH TEMPLE.—Mr. J. G. McFarlane (Allendale, St. Piran's Avenue, Copnor), secretary of this society, writes us, under date of the 16th inst., to acknowledge subscriptions received in response to the society's recent appeal for aid to meet a heavy legal expense. The sums to hand so far amount to £24 6s. 6d., and include the following: Mrs. Podmore, £2 9s. (from private sittings); the Misses Willstead, £2; Mrs. Richardson, £1 11s. (from private sittings); Mr. and Mrs. Wm. Smart Watson, £1 1s.; Mrs. Dawe and Mrs. McPherson, each £1 1s.; Mr. and Mrs. McFarlane, £1; Vice-Admiral Usborne Moore, Mr. Raitt, Mr. Richardson, Mr. Frank Pearce, Mr. C. D. Wheeler, and Mr. A. G. Newton, each £1; Mrs. Butt, 11s.; Mr. and Mrs. Harrison, 10s. 6d.; Mr. and Mrs. Yelf, 10s. 6d.; Mr. Abbott, 10s. 6d.; Mr. and Miss Farrell, 10s.; Mr. Irving, Mrs. Hurdle, Mrs. Cook, and Mrs. Lund, each 10s.; C. W., Mrs. Moss, Mrs. Charles, Mrs. Rowe, Mr. Spilling, each 5s.; Miss Knight, 4s.; Sergeant-Major Bruner, Mrs. Lamsley and Mrs. Hargreaves, each 3s.; Miss Limmington, Mrs. Lewis, Mrs. Burbidge, Mrs. Coles, Mrs. Woodstock, Miss Casher, Mr. Mountstephen, Alderman Davis, J.P., Mrs. Sutherland, each 2s. 6d.; Mr. W. Lewis, Mrs. H. Clark, Mrs. Kingsbury, Mr. Sandell, each 2s.; Mrs. Banks, 1s. 6d.; Mrs. Twine, 1s. Mr. McFarlane, while thanking the friends who have thus generously contributed, trusts that others will be stimulated to follow quickly their example.

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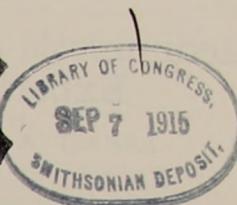
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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,807.—VOL. XXXV. [Registered as]

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NOTES BY THE WAY.

We learn that Mr. Harold Begbie's book, "On the Side of the Angels," is practically completed and will, it is expected, be published shortly. From a conversation with him, we gather that the book will contain one definite case of first-hand evidence of an impressive character. Mr. Begbie, however, takes the view that the large spiritual issues of life are not easily or satisfactorily to be settled by newspaper discussions or the painful tracing out of small specific instances of alleged "miracles," and in this we quite agree. A phenomenal event, however well attested, has little significance if it cannot be related to some large principle of human existence. A "verified vision," considered by itself, may evoke curiosity or wonder, but when studied as an example of spiritual powers in mankind working normally along their own plane, yet occasionally translating themselves (often in a distorted form) into physical phenomena, it carries a meaning and a lesson. Between a "true ghost story" and the reality of a spiritual world of order and beauty there appears often to be a great gulf fixed. But the link is there. To the clear-eyed seer the latent angel is visible in the meanest son of earth. Only those who are spiritually blind will demand that the seer shall certify the fact by evidence admissible in a court of law.

* * * * *

In his new book, "The Faun and the Philosopher," Mr. Horace Hutchinson, the naturalist, remarks of the lives that will be lost in the war before one side or the other conquers, "the value of them . . . must depend entirely on what happens to us at death; and that, in spite of German specialists, is still speculative." The allusion to German specialists is not quite happy, because, owing to the crass materialism of German thought before the war, even its experiments in psychic science involved no question of human survival, but merely the desire to investigate new aspects of matter. As Dr. Hyslop pointed out (LIGHT, November 28th, 1914), of the subjects set for discussion at the "Occult Congress" which was to have been held in Berlin last year, not one dealt with the real issue in psychic research—the existence of the soul. No attempt was to be made to interpret life in terms of spiritual rather than of physiological values. Mr. Hutchinson, if he examines the results of psychic research in his own country, will find that the issue is not at all speculative. Human survival is proved. The speculative aspects relate rather to the conditions of the after-life, the way in which it is related to physical life and the methods of communication between the two states of existence.

* * * * *

"The Meeting of the Spheres, or, Letters from Dr. Coulter" (Arthur L. Humphreys, 7s. 6d.), is in many respects a remarkable book. In the Foreword, the editor, Charlotte G. Herbine, writes:—

It is now a quarter of a century since I started seriously my work of making known Dr. Coulter's messages, or letters, as he likes to call them, about the continuity of lives. When I began none would believe, and public sentiment was such that it was a disgrace to be connected with any work called Spiritualistic. . . But I continued, feeling that I had a message to give and must give it, whatever the effort or the sacrifice. Times have changed, so far as public sentiment goes; and I have been helped in my work by kindly, intelligent, and often notable friends who understood.

Times have indeed changed, and Miss Herbine, who formerly gave Dr. Coulter's messages verbally, wherever he wished them carried, has now published them that they may reach a wider circle. In this work she has had the co-operation of Lord Sandwich (so well known for his healing and other gifts) and of Mrs. Scott Gatty.

* * * * *

Turning to the letters themselves we find much valuable and inspiring counsel; although there are state-

To maintain brotherhood effectively requires something more than passivity: there is no brotherhood nor even neighbourliness

ments regarding which we have to hold our judgment in suspense. The expression is clear and forceful, and ever and again one comes on passages of home-spun philosophy. "Science," says Dr. Coulter in one place, "has proved many things, but it will never establish spiritual understanding by the physical demonstrations of mediumship. The supposed proofs of eternal life gathered thus will not be proofs." And the message proceeds:—

What is it to be able to tell the name of somebody's grandmother, or the date of a birth or death, or the number of a watch, or a communication which coincides with another from some other part of the world? A man can do the same thing without the aid of any spirit. . . If a spirit who claims to be above you on a conscious plane continues to talk about watches and grandmothers, then he has not found himself, he is not released from his outer self.

The writer of the message, in short, pleads for the cultivation of the highest side of spirit intercourse—to the exclusion of the selfish and trivial elements.

ANNIE S. SWAN'S EXPERIENCES IN SEANCE.

In the "Woman at Home," Annie S. Swan (Mrs. Burnett Smith), the well-known novelist, gave, some years ago, an account of her first investigation of Spiritualism.

In the grey days following upon an overwhelming personal loss she was visited by an old friend who had lost her son, but who was filled with a joyousness Annie S. Swan could not understand. This visitor assured her that "it was better to have our loved ones yonder than to have them here, that no contact was broken; that it was possible to see and talk with them, and to bridge the gulf, that heaven seemed a nearer and dearer place than earth." The novelist listened unconvinced, but afterwards was induced by her friend to accompany her to a private séance in order that she might see and hear for herself.

Annie S. Swan explains that at this time she knew actually nothing about Spiritualism except by hearsay. There were five persons present at the séance, and with these the novelist was very favourably impressed. "After a small prayer had been said," she goes on to tell, "the candle was put out. We joined hands by the little finger, and talked quite cheerfully of ordinary subjects, and there was not the smallest feeling of nervousness or strain in the air. I myself felt at home, hardly even expectant, and the quiet and the dark felt grateful to my eyes. We knew when the medium went off into a trance by his long sigh, and shortly afterwards one became conscious of a presence. I am unable to explain it otherwise than as if a wind made by wings was passing over the room. Voices spoke, bidding us good-day by name, and my identity seemed to be well known by the visitants."

Presently a light was seen about the centre of the room, and the face of Cardinal Newman appeared. He was announced to the company by name, blessed them in Latin, with laying on of hands, and his appearance was followed by "the singing of a heavenly choir, so beautiful," says the narrator, "that it lingers in my memory still. Other forms appeared, which bore resemblance to those we loved who had passed over, but they were somewhat shadowy, and it was difficult to be certain of recognition. I have only one thing to add to my experience. . . My son did not appear, but I heard his voice addressing me quite plainly by name, and offering a message of affection, comfort, and of hope." For what happened Annie S. Swan declares that she is unable to offer any explanation. The effect left on her mind was "confused," and the spirits, she adds, told her nothing that she "could not find set forth with greater convincingness in the Bible."

We are happy to learn that Mrs. Place-Veary has successfully undergone the operation ordered by her physician and is progressing favourably.

For what do my friends stand? Not for the clever things they say; I do not remember them half an hour after they are spoken. It is always the unspoken, the unconscious, which is their reality to me.—MARK RUTHERFORD.

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THE UNREAL GHOSTS OF THE CHURCHYARD.

In LIGHT of August 29th, 1885, Dr. Eadon continues the series of articles from which we have quoted under "A Generation Ago" in recent issues. We make this time a longer extract than usual, in view of the interesting nature of the article.

The sources whence Od emanates may be shown in many ways. Open a bottle of champagnes in the presence of a sensitive in the dark, the bottle will appear all of a glow, as if illuminated with snow, with a light wavering cloud hovering over it. This is Od from effervescence. Throw a spoonful of table salt into a glass of water in the dark, shake it, and the sensitive sees the water full of bright light, and if the glass is taken into the left hand it will feel cold. This is Od from a simple solution. Put a wire of copper or zinc in a glass of diluted sulphuric acid: the whole wire, to a sensitive, will be all on fire, and its upper end will blaze forth like the flame of a candle, only weaker. This is Od from dissolving metals in acids. Dissolve a soda powder in half a tumbler of water; in another a powder of tartaric acid; pour the contents of the one into that of the other; instantly the mixture glows with a bright light, and a large white flame rises from the surface. This is the development of Od from chemical decomposition. All chemical action develops Od rapidly, but the source exhausts itself as soon as the play of the affinities is at an end.

In putrefaction, which is a state of fermentation, all substances give out the Odic light. This naturally takes us to the churchyard and to the ghosts, real or unreal, which old women and many others from time immemorial have always affirmed to have been seen, and which are said to be departed souls wandering in garments of fire about their graves till they have atoned for their sins and obtained eternal rest. Such is the superstition; but the torch of science will dispel this illusion. With the idea of putrefaction in his mind, Reichenbach took a sensitive, Miss Leopoldine Reichel, into a neighbouring churchyard, and also into the cemeteries of Vienna, to test these said stories about the fiery ghosts. Over many graves she saw fiery apparitions, some as large as men, others like dwarfish sprites, making uniform movements like a row of dancers, or like soldiers exercising. The old graves had no such visitants. As the lady approached them their apparently human forms disappeared and showed themselves instead as merely light vapours driven to and fro by the wind. She stepped into one of them; it rose to her neck and was broken through by her clothes. She drew a figure on the earth of this grave with her umbrella, and the marks were more visible from the increased vapour which came up from these newly-formed furrows; and this was the result with regard to all the vapour forms which moved over all the newly-made graves. . . The "old women" really saw something which to them looked like human figures, but which Reichenbach's experiments now demonstrate to be merely putrefying matters emanating from recent corpses. . . in fact nothing more than gas or vapour composed of carbonate of ammonia, phosphoretted hydrogen, and other known products of decomposition, which in their ascent through the earth give out at the surface odic light—the so-called ghosts of the superstitious of all ages. Over old graves—i.e., when decomposition has ceased—these vapours, or *unreal* ghosts, are invisible to sensitives and non-sensitives alike. Well, then, after all, it was a fact that old women who were really natural sensitives did see moving fiery forms in churchyards which their imaginations pictured as ghosts, but which this modern science has proved to be merely natural phenomena—the results of putrefaction—the odic lights perceived by these sensitives telling the tale how rapidly decomposition was going on in the ground beneath.

Popular tradition for generations has connected the idea of spirits with tombs and churchyards, although, as we have remarked in the past, they have absolutely nothing in common. Dr. Eadon's remarks on the subject are therefore well worth reproducing.

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AN ACCOUNT OF THE PSYCHIC TELEGRAPH.

MR. DAVID WILSON ON HIS INVENTION.

[The following is a personal statement by Mr. Wilson descriptive of the origin and history of his invention originally known as the "New Wave Detector." It will be seen that for convenience of reference he has divided it into sections.]

SECTION I.—My task is to introduce to your notice an apparatus which, in the course of necessary experiments and trials, has become, to a certain extent, familiar to many persons in different parts of the world, and especially to the readers of LIGHT, under the name of the "Psychic Telegraph"—a term originating with the editor of that journal, to whom, I will take this opportunity of stating, I am indebted to a very large extent for the ever-ready advice and very kindly assistance I have had from him over a long period on those occasions when my researches have come within measurable distance of problems psychological rather than physical. And it is with great pleasure that I make this acknowledgment.

I need not tax your patience by relating in detail my early experiments, and how originally I came to inquire in this direction. Suffice it to say that it is now more than ten years since I first made what has ultimately developed into an essential working part of the apparatus—I refer to that which I call the primary or main oscillator.

Actually, however, the first working of the machine is of much more recent date. The circumstances were as follows: Towards the end of December, 1914, I was experimenting with a battery, a milli-ampere meter, an early form of the oscillator above referred to, and a collection of chemicals—of which I will say more later—when for no assignable reason the needle of the galvanometer gave a pronounced jerk. As the time went by and no other movement occurred, I supposed that in some way perhaps the table on which it stood had been shaken. Some time after this, however, the needle was again deflected, on this occasion several times in succession. Of this the cause had to be sought, as it seemed to me, in one of four categories, namely:—

- (a) Some kind of terrestrial vibration not sufficiently pronounced to be perceptible to the senses.
- (b) Impact upon the oscillator of actual Hertzian waves, presumably—though in default of an aerial receiver—from some neighbouring wireless transmitter.
- (c) Impact by some invisible light wave; or
- (d) Impact upon the oscillator of a new kind of wave—differing perhaps only in length from the two former (Hertzian and light).

Naturally I took the most obvious view of the matter and put the phenomenon down to terrestrial vibration. Moreover, the needle remained obstinately quiescent for more than a week. At the end of this time, however, I observed further movements of the needle, but with what seemed to be more method than had previously been the case. Now the deflections seemed to run in groups of four, of which the first three deflections were quick, while the fourth was more protracted.

These groups continued to follow each other without a break for six minutes, after which there was a complete cessation of movement. What seemed to me peculiar was that if these deflections were due solely to chance terrestrial vibrations they should persist in a regular form of grouping. Furthermore, was it only a curious coincidence that this grouping of three short deflections and one long was in effect the three dots and a dash constituting the Morse call signal?

After this events seemed to march more quickly, for three days after this (on January 10th, 1915), the needle again gave out the Morse call signal for eight minutes continuously, after which it continued as follows (of course in the Morse equivalent):—

"Great difficulty . . . await message five days six evening." (This was in a very mutilated form, of which, however, I have given the general sense.) Neither name nor initial was appended to this.

Before the time arrived I invited to my house a very reliable witness whose testimony could be trusted to carry weight, and

suggested that between then and the time appointed the witness should learn the Morse alphabet—at any rate, to be able to check letters if they were given slowly by the deflections of the needle of the galvanometer.

When the day arrived I felt extremely dubious as to the outcome of the affair, because the deflections of the needle seemed to have degenerated into utter incoherence, such as one might imagine would be created by vibrations from ordinary causes, if such a thing had been feasible.

I was astounded, therefore, when at 6.4 p.m. by my watch the dial once more recorded slowly and unmistakably the Morse call signal, which it continued to do for nearly half an hour. At 6.31 the dial recorded the following letters by Morse, which were taken down independently both by myself and the witness to whom I have referred and of which the following are letter-for-letter versions:—

1. Version by witness:—

TRZELIOININAMEVIVRATIMNS.

2. My version:—

RYELIMINA—E—BRA—IONS.

These two versions were taken down quite independently of each other. From a comparison of them both it is obvious that wherever the message came from it could only mean one thing, namely:—

"Try eliminate vibrations."

I have given now a brief outline of how the first messages came to be received.

II.—In investigating it has been well said that there are three distinct stages:—

- (a) The observation of facts,
- (b) The question of conditions, and
- (c) The laws.

It is to the first two that I shall draw your attention.

First, I shall bring to your more particular notice some of the principal messages which so far have been received, together with any necessary comments thereon, and secondly I shall draw your attention to certain conditions which I have observed to be essential for the reception of messages.

From a perusal of the messages (not all of which have been published) I find that up to the end of June, 1915, some thirteen different languages were utilised, besides English, namely:—French, Russian, Italian, German, Spanish, Portuguese, Arabic, Greek, Swedish, Norwegian, Esperanto, Japanese, and a Kaffir language (Zulu?).

The following messages received by the Psychic Telegraph are, I think, perhaps especially worthy of your notice:—

(a) That to the Countess de Tomasevic (a lady whom at that time I did not know, nor indeed had I ever heard of her), who on receipt of the messages wrote a letter to the Editor of LIGHT, in the course of which she said "the occurrences to which they (i.e. the radiograms) refer were known only to the owner of the signature they bear (and myself); I have derived great comfort from these messages"

Now the peculiar part of this case is that when the messages were received, the owner of the signature—a distinguished prelate—had been dead some considerable time. I say advisedly "peculiar" because, personally, I have not as yet been able to find any definite proof of man's survival of death. I wish to say this unmistakably. I shall have occasion to allude further to this question of human survival later, when I shall have to lay before you some possible hypotheses for your consideration.

(b) That to Count Miyatovich, formerly Serbian Minister to the Court of St. James. In the issue of LIGHT for April 24th, 1915, the Count writes: "The radiogram received by Mr. David Wilson on April 12th, at 2.45 a.m., is undoubtedly addressed to me by the spirit of a Serbian." He then proceeds, in the course of a long letter, to analyse the messages and finally concludes as follows: "Therefore I have no doubt that the radiogram emanates from the spirit of a Serbian." I should mention that up to the present time (July, 1915) I have never met Count Miyatovich.

(c) The next message which is worthy of especial note is that which was addressed to Mr. Ardis, of Belfast, and dealt with on

ments regarding which we have to hold our judgment in suspense. The expression is clear and forceful, and ever and again one comes on passages of home-spun philosophy. "Science," says Dr. Coulter in one place, "has proved many things, but it will never establish spiritual understanding by the physical demonstrations of mediumship. The supposed proofs of eternal life gathered thus will not be proofs." And the message proceeds:—

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Before the time arrived I invited to my house a very reliable witness whose testimony could be trusted to carry weight, and

suggested that between then and the time appointed the witness should learn the *Morse alphabet*—at any rate, to be able to check letters if they were given slowly by the deflections of the needle of the galvanometer.

When the day arrived I felt extremely dubious as to the outcome of the affair, because the deflections of the needle seemed to have degenerated into utter incoherence, such as one might imagine would be created by vibrations from ordinary causes, if such a thing had been feasible.

I was astounded, therefore, when at 6.4 p.m. by my watch the dial once more recorded slowly and unmistakably the *Morse call signal*, which it continued to do for nearly half an hour. At 6.31 the dial recorded the following letters by *Morse*, which were taken down independently both by myself and the witness to whom I have referred and of which the following are letter-for-letter versions:—

1. Version by witness:—

TRZELIOININAMEVIRATIMNS.

2. My version:—

RYELIMINA—E—BRA—IONS.

These two versions were taken down quite independently of each other. From a comparison of them both it is obvious that wherever the message came from it could only mean one thing, namely:—

"Try eliminate vibrations."

I have given now a brief outline of how the first messages came to be received.

II.—In investigating it has been well said that there are three distinct stages:—

- (a) The observation of facts,
- (b) The question of conditions, and
- (c) The laws.

It is to the first two that I shall draw your attention.

First, I shall bring to your more particular notice some of the principal messages which so far have been received, together with any necessary comments thereon, and secondly I shall draw your attention to certain conditions which I have observed to be essential for the reception of messages.

From a perusal of the messages (not all of which have been published) I find that up to the end of June, 1915, some thirteen different languages were utilised, besides English, namely:—French, Russian, Italian, German, Spanish, Portuguese, Arabic, Greek, Swedish, Norwegian, Esperanto, Japanese, and a Kaffir language (Zulu?).

The following messages received by the *Psychic Telegraph* are, I think, perhaps especially worthy of your notice:—

(a) That to the Countess de Tomasevic (a lady whom at that time I did not know, nor indeed had I ever heard of her), who on receipt of the messages wrote a letter to the Editor of *LIGHT*, in the course of which she said "the occurrences to which they (i.e. the radiograms) refer were known only to the owner of the signature they bear (and myself); I have derived great comfort from these messages . . .".

Now the peculiar part of this case is that when the messages were received, the owner of the signature—a distinguished prelate—had been dead some considerable time. I say advisedly "peculiar" because, personally, I have not as yet been able to find any definite proof of man's survival of death. I wish to say this unmistakably. I shall have occasion to allude further to this question of human survival later, when I shall have to lay before you some possible hypotheses for your consideration.

(b) That to Count Miyatovich, formerly Serbian Minister to the Court of St. James. In the issue of *LIGHT* for April 24th, 1915, the Count writes: "The radiogram received by Mr. David Wilson on April 12th, at 2.45 a.m., is undoubtedly addressed to me by the spirit of a Serbian." He then proceeds, in the course of a long letter, to analyse the messages and finally concludes as follows: "Therefore I have no doubt that the radiogram emanates from the spirit of a Serbian." I should mention that up to the present time (July, 1915) I have never met Count Miyatovich.

(c) The next message which is worthy of especial note is that which was addressed to Mr. Ardis, of Belfast, and dealt with on

ments regarding which we have to hold our judgment in suspense. The expression is clear and forceful, and ever and again one comes on passages of home-spun philosophy. "Science," says Dr. Coulter in one place, "has proved many things, but it will never establish spiritual understanding by the physical demonstrations of mediumship. The supposed proofs of eternal life gathered thus will not be proofs." And the message proceeds:—

What is it to be able to tell the name of somebody's grandmother, or the date of a birth or death, or the number of a watch, or a communication which coincides with another from some other part of the world? A man can do the same thing without the aid of any spirit. . . If a spirit who claims to be above you on a conscious plane continues to talk about watches and grandmothers, then he has not found himself, he is not released from his outer self.

The writer of the message, in short, pleads for the cultivation of the highest side of spirit intercourse—to the exclusion of the selfish and trivial elements.

ANNIE S. SWAN'S EXPERIENCES IN SEANCE.

In the "Woman at Home," Annie S. Swan (Mrs. Burnett Smith), the well-known novelist, gave, some years ago, an account of her first investigation of Spiritualism.

In the grey days following upon an overwhelming personal loss she was visited by an old friend who had lost her son, but who was filled with a joyousness Annie S. Swan could not understand. This visitor assured her that "it was better to have our loved ones yonder than to have them here, that no contact was broken; that it was possible to see and talk with them, and to bridge the gulf, that heaven seemed a nearer and dearer place than earth." The novelist listened unconvinced, but afterwards was induced by her friend to accompany her to a private séance in order that she might see and hear for herself.

Annie S. Swan explains that at this time she knew actually nothing about Spiritualism except by hearsay. There were five persons present at the séance, and with these the novelist was very favourably impressed. "After a small prayer had been said," she goes on to tell, "the candle was put out. We joined hands by the little finger, and talked quite cheerfully of ordinary subjects, and there was not the smallest feeling of nervousness or strain in the air. I myself felt at home, hardly even expectant, and the quiet and the dark felt grateful to my eyes. We knew when the medium went off into a trance by his long sigh, and shortly afterwards one became conscious of a presence. I am unable to explain it otherwise than as if a wind made by wings was passing over the room. Voices spoke, bidding us good-day by name, and my identity seemed to be well known by the visitants."

Presently a light was seen about the centre of the room, and the face of Cardinal Newman appeared. He was announced to the company by name, blessed them in Latin, with laying on of hands, and his appearance was followed by "the singing of a heavenly choir, so beautiful," says the narrator, "that it lingers in my memory still. Other forms appeared, which bore resemblance to those we loved who had passed over, but they were somewhat shadowy, and it was difficult to be certain of recognition. I have only one thing to add to my experience. . . My son did not appear, but I heard his voice addressing me quite plainly by name, and offering a message of affection, comfort, and of hope." For what happened Annie S. Swan declares that she is unable to offer any explanation. The effect left on her mind was "confused," and the spirits, she adds, told her nothing that she "could not find set forth with greater convincingness in the Bible."

We are happy to learn that Mrs. Place-Veary has successfully undergone the operation ordered by her physician and is progressing favourably.

For what do my friends stand? Not for the clever things they say; I do not remember them half an hour after they are spoken. It is always the unspoken, the unconscious, which is their reality to me.—MARK RUTHERFORD.

L I G H T

THE ODIC LIGHT AND APPARITIONS.

THE UNREAL GHOSTS OF THE CHURCHYARD.

In LIGHT of August 29th, 1885, Dr. Eadon continues the series of articles from which we have quoted under "A Generation Ago" in recent issues. We make this time a longer extract than usual, in view of the interesting nature of the article.

The sources whence Od emanates may be shown in many ways. Open a bottle of champagne in the presence of a sensitive in the dark, the bottle will appear all of a glow, as if illuminated with snow, with a light wavering cloud hovering over it. This is Od from effervescence. Throw a spoonful of table salt into a glass of water in the dark, shake it, and the sensitive sees the water full of bright light, and if the glass is taken into the left hand it will feel cold. This is Od from a simple solution. Put a wire of copper or zinc in a glass of diluted sulphuric acid: the whole wire, to a sensitive, will be all on fire, and its upper end will blaze forth like the flame of a candle, only weaker. This is Od from dissolving metals in acids. Dissolve a soda powder in half a tumbler of water; in another a powder of tartaric acid; pour the contents of the one into that of the other; instantly the mixture glows with a bright light, and a large white flame rises from the surface. This is the development of Od from chemical decomposition. All chemical action develops Od rapidly, but the source exhausts itself as soon as the play of the affinities is at an end.

In putrefaction, which is a state of fermentation, all substances give out the Odic light. This naturally takes us to the churchyard and to the ghosts, real or unreal, which old women and many others from time immemorial have always affirmed to have been seen, and which are said to be departed souls wandering in garments of fire about their graves till they have atoned for their sins and obtained eternal rest. Such is the superstition; but the torch of science will dispel this illusion. With the idea of putrefaction in his mind, Reichenbach took a sensitive, Miss Leopoldine Reichel, into a neighbouring churchyard, and also into the cemeteries of Vienna, to test these said stories about the fiery ghosts. Over many graves she saw fiery apparitions, some as large as men, others like dwarfish sprites, making uniform movements like a row of dancers, or like soldiers exercising. The old graves had no such visitants. As the lady approached them their apparently human forms disappeared and showed themselves instead as merely light vapours driven to and fro by the wind. She stepped into one of them; it rose to her neck and was broken through by her clothes. She drew a figure on the earth of this grave with her umbrella, and the marks were more visible from the increased vapour which came up from these newly-formed furrows; and this was the result with regard to all the vapour forms which moved over all the newly-made graves. . . The "old women" really saw something which to them looked like human figures, but which Reichenbach's experiments now demonstrate to be merely putrefying matters emanating from recent corpses . . . in fact nothing more than gas or vapour composed of carbonate of ammonia, phosphoretted hydrogen, and other known products of decomposition, which in their ascent through the earth give out at the surface odic light—the so-called ghosts of the superstitious of all ages. Over old graves—i.e., when decomposition has ceased—these vapours, or *unreal* ghosts, are invisible to sensitives and non-sensitives alike. Well, then, after all, it was a fact that old women who were really natural sensitives did see moving fiery forms in churchyards which their imaginations pictured as ghosts, but which this modern science has proved to be merely natural phenomena—the results of putrefaction—the odic lights perceived by these sensitives telling the tale how rapidly decomposition was going on in the ground beneath.

Popular tradition for generations has connected the idea of spirits with tombs and churchyards, although, as we have remarked in the past, they have absolutely nothing in common. Dr. Eadon's remarks on the subject are therefore well worth reproducing.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s, as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

AN ACCOUNT OF THE PSYCHIC TELEGRAPH.

MR. DAVID WILSON ON HIS INVENTION.

[The following is a personal statement by Mr. Wilson descriptive of the origin and history of his invention originally known as the "New Wave Detector." It will be seen that for convenience of reference he has divided it into sections.]

SECTION I.—My task is to introduce to your notice an apparatus which, in the course of necessary experiments and trials, has become, to a certain extent, familiar to many persons in different parts of the world, and especially to the readers of LIGHT, under the name of the "Psychic Telegraph"—a term originating with the editor of that journal, to whom, I will take this opportunity of stating, I am indebted to a very large extent for the ever-ready advice and very kindly assistance I have had from him over a long period on those occasions when my researches have come within measurable distance of problems psychological rather than physical. And it is with great pleasure that I make this acknowledgment.

I need not tax your patience by relating in detail my early experiments, and how originally I came to inquire in this direction. Suffice it to say that it is now more than ten years since I first made what has ultimately developed into an essential working part of the apparatus—I refer to that which I call the primary or main oscillator.

Actually, however, the first working of the machine is of much more recent date. The circumstances were as follows: Towards the end of December, 1914, I was experimenting with a battery, a milli-ampere meter, an early form of the oscillator above referred to, and a collection of chemicals—of which I will say more later—when for no assignable reason the needle of the galvanometer gave a pronounced jerk. As the time went by and no other movement occurred, I supposed that in some way perhaps the table on which it stood had been shaken. Some time after this, however, the needle was again deflected, on this occasion several times in succession. Of this the cause had to be sought, as it seemed to me, in one of four categories, namely:—

- (a) Some kind of terrestrial vibration not sufficiently pronounced to be perceptible to the senses.
- (b) Impact upon the oscillator of actual Hertzian waves, presumably—though in default of an aerial receiver—from some neighbouring wireless transmitter.
- (c) Impact by some invisible light wave; or
- (d) Impact upon the oscillator of a new kind of wave—differing perhaps only in length from the two former (Hertzian and light).

Naturally I took the most obvious view of the matter and put the phenomenon down to terrestrial vibration. Moreover, the needle remained obstinately quiescent for more than a week. At the end of this time, however, I observed further movements of the needle, but with what seemed to be more method than had previously been the case. Now the deflections seemed to run in groups of four, of which the first three deflections were quick, while the fourth was more protracted.

These groups continued to follow each other without a break for six minutes, after which there was a complete cessation of movement. What seemed to me peculiar was that if these deflections were due solely to chance terrestrial vibrations they should persist in a regular form of grouping. Furthermore, was it only a curious coincidence that this grouping of three short deflections and one long was in effect the three dots and a dash constituting the Morse call signal?

After this events seemed to march more quickly, for three days after this (on January 10th, 1915), the needle again gave out the Morse call signal for eight minutes continuously, after which it continued as follows (of course in the Morse equivalent):—

"Great difficulty . . . await message five days six evening." (This was in a very mutilated form, of which, however, I have given the general sense.) Neither name nor initial was appended to this.

Before the time arrived I invited to my house a very reliable witness whose testimony could be trusted to carry weight, and

suggested that between then and the time appointed the witness should learn the Morse alphabet—at any rate, to be able to check letters if they were given slowly by the deflections of the needle of the galvanometer.

When the day arrived I felt extremely dubious as to the outcome of the affair, because the deflections of the needle seemed to have degenerated into utter incoherence, such as one might imagine would be created by vibrations from ordinary causes, if such a thing had been feasible.

I was astounded, therefore, when at 6.4 p.m. by my watch the dial once more recorded slowly and unmistakably the Morse call signal, which it continued to do for nearly half an hour. At 6.31 the dial recorded the following letters by Morse, which were taken down independently both by myself and the witness to whom I have referred and of which the following are letter-for-letter versions:—

1. Version by witness:—

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I have given now a brief outline of how the first messages came to be received.

II.—In investigating it has been well said that there are three distinct stages:—

- (a) The observation of facts,
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It is to the first two that I shall draw your attention.

First, I shall bring to your more particular notice some of the principal messages which so far have been received, together with any necessary comments thereon, and secondly I shall draw your attention to certain conditions which I have observed to be essential for the reception of messages.

From a perusal of the messages (not all of which have been published) I find that up to the end of June, 1915, some thirteen different languages were utilised, besides English, namely:—French, Russian, Italian, German, Spanish, Portuguese, Arabic, Greek, Swedish, Norwegian, Esperanto, Japanese, and a Kaffir language (Zulu?).

The following messages received by the Psychic Telegraph are, I think, perhaps especially worthy of your notice:—

(a) That to the Countess de Tomasevic (a lady whom at that time I did not know, nor indeed had I ever heard of her), who on receipt of the messages wrote a letter to the Editor of LIGHT, in the course of which she said "the occurrences to which they (*i.e.* the radiograms) refer were known only to the owner of the signature they bear (and myself); I have derived great comfort from these messages . . .".

Now the peculiar part of this case is that when the messages were received, the owner of the signature—a distinguished prelate—had been dead some considerable time. I say advisedly "peculiar" because, personally, I have not as yet been able to find any definite proof of man's survival of death. I wish to say this unmistakably. I shall have occasion to allude further to this question of human survival later, when I shall have to lay before you some possible hypotheses for your consideration.

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(c) The next message which is worthy of especial note is that which was addressed to Mr. Ardis, of Belfast, and dealt with on

page 248 of *LIGHT* (of May 22nd, 1915). At the time of this message I had not only never seen Mr. Ardis but had never even heard of him. The following is quoted from *LIGHT* :—

The message dealt with an episode known to Mr. Ardis . . . The episode . . . is dealt with minutely, with the time, the names and attendant circumstances, and certain statements are made concerning an individual whose conduct is severely commented upon. Some of the facts—not all of them—were known to us, but they were too private for disclosure, and the message throws a new and curious light upon them . . . Mr. Ardis acknowledges the correctness of the message, which he describes as "extraordinary and absolutely true."

(d) We now come to a second message to Count Miyatovich, of which he writes :—

The one signed by Michael Obrenovich is identified by me . . . Mr. Wilson could not possibly have known the fact that Prince Michael (assassinated in 1868) used always to sign his name "Michael Obrenovich." I daresay hardly anyone in England—except the personnel of the Serbian Legation—knew that.

(e) The following extract is from *LIGHT* of August 14th, 1915 :—

Mr. David Wilson . . . sends us a copy of a message received by the machine for Mrs. Susanna Harris. It is a private communication received in two instalments. The first portion, which has reference to the state of her health, was received at 1.15 a.m. on the 22nd ult.; the latter portion, which arrived at 1.50 a.m. on the same day, runs: "Our tidings from Chicago will be sad and heartbreaking—'Harmony.'"

Mr. Wilson sends us the following extract from a letter received by him from Mrs. Harris in acknowledgment: "'Harmony's' message referred to the coming disaster to the Chicago excursion steamer. She told them in a circle at Brighton last Wednesday that she had sent the message. . . In my opinion the message is one of the most important yet received. 'Harmony' says she communicated with you at 1.15 on July 22nd." . . . It is now abundantly clear that the instrument transmits messages with names and other particulars of which Mr. Wilson has no knowledge whatever.

The messages I have above mentioned form but a very small proportion of the large number which have been sent to people and identified by them, not only in this country but in America as well.

I can safely say that in more than ninety-five per cent. of the cases the recipients of the messages were total strangers to me.

A general view of the varied nature of the messages is adequately presented in the following quotation from the pen of the Editor of *LIGHT* in its issue of June 5th, 1915, as follows :—

We have received letters and visits from several persons to whom radiograms have been sent. Some of the confidential communications have been shown to us, and in a number of cases the insight revealed into the peculiar circumstances of the recipient is remarkable indeed. In at least three instances messages showing internal evidences of the personality of the senders whose initials they bore reached the recipients at critical periods in their lives. They were all strangers to Mr. Wilson, who knew nothing of their circumstances, and passed on the messages unaware of their peculiar significance. One radiogram which puzzled the recipient was afterwards found to refer to a matter which she had forgotten. Some of the messages are so fragmentary and confused that they are only partially intelligible, but in one instance an imperfect message thrown aside by Mr. Wilson as of little consequence was rescued and then discovered to have an important bearing on the circumstances of the person to whom it was addressed. Warnings, admonitions and advice have been given, accompanied by such intimate particulars as names of third parties, dates, incidents, initials and other details intelligible only to the recipient . . . the results are extraordinary.

(To be continued.)

THE frost with little soundless wedges
Can pry the cliff apart;
Yes, it can beave the ancient ledges
And make the mountain start;
So Love with stroke of delicate sledges
Opens the flintiest heart.

—EDWIN MARKHAM in the "Nautilus."

HALLUCINATION AND DREAMS

I thank "N. G. S." for granting the reply I asked for. He is a delightful opponent for sparring, with five-ounce gloves, and I strongly suspect that if I still say, "I am right," he also still says, "I am right" !

But—half as an idealist and the other half as a realist—may I paraphrase his penultimate paragraph? We are both lamming our heads against a stone wall. But the stone wall is there.

For his words "the awake man," I simply write "the sleeping man" and continue :—The sleeping man, therefore, looking inwards and reflecting on his waking experience sees in that state (even if palliated by the beneficent influence of alcohol) a wildness and incoherence which render it manifestly inferior to his sleeping state. Waking, he finds himself in one place while thinking himself in another! He thinks himself flying and yet, in fact, cannot fly! He thinks of goodness and longs for it and yet can find it nowhere! He dreams of love and dies unmated! He knows he and his fellows can destroy suffering, penury and ignorance, and yet, wildly and incoherently, they permit such evils to exist! He fears gout and yet *ports* it home to himself! He abhors war and enlists in Kitchener's Army!

Perhaps the wildness and incoherence of his waking life are most apparent to him—when dreaming—from the fact that, waking, he always thinks the best and in conduct pursues the worst. Wherever he looks around him, in his waking state, he finds this wildness and incoherence in the grotesque contradiction between thought and conduct.

Looking outwards the *awake man* is unable to believe that dreams or even opium or hashish can open to him anything but illusion. Waking, he is so fully convinced that contradiction between thought and action, the presence of evil, of penury, of ignorance, the absence of general love, are *real*, that the worlds and beings brought before him in dreams are necessarily mere illusions because, in dreamland, is found reconciliation of thought and action, absence of evil, of penury, of ignorance and the presence of general love. The reason of the waking man tells him so definitely that normal life must be ridiculously unreasonable and contradictory, that not even hashish or opium can convince him of the contrary.

Dreams are not an *olla podrida* of waking experience. Waking experience is merely the sauce: the *pièce de résistance* is our deep-seated desire for freedom from the phenomenal evils of waking life.

Suppose I admit a dead-heat with "N. G. S."? Dead-heats are of constant occurrence in this ridiculous waking life of ours, and, perhaps, the contentment of two in a dead-heat is more moral than the happiness of victory for one and the misery of defeat for another? But then—

I must stop, or I shall have "N. G. S." again down my already wide-stretched throat.

"N. G. S." says the waking state is the true state, because, therein, everything proceeds in orderly and sensible fashion. I cannot myself find anything either orderly or sensible in bombs, torpedoes, Zeppelins, penury, ignorance, sandied sugar, paper boots, envy, hatred or malice. All such "things" result from the disorderly and senseless conduct of man misusing the laws of Nature. The awake man—unless in Colney Hatch—is a raving lunatic. But he only becomes aware of the fact in Dreamland.

F. C. CONSTABLE

THE RETORT SARCASTIC.—Von Moltke said: "War is sacred, a Divine institution. It is one of the sacred laws of the world. It upholds all great and noble sentiments amongst men—honour, disinterestedness, virtue, courage—and, in a word, prevents them from falling into dreadful materialism." Guy de Maupassant answered thus: "Therefore to collect in herds 400,000 men, to march day and night, without rest, to think of nothing, nor study anything, nor read anything, to be useful to nobody, to rot in dirt, to lie in mire, to live like brutes in a continual stupefaction, to loot towns, burn villages, ruin nations, finally to meet another agglomeration of human flesh, to throw oneself upon it, to produce lakes of blood, plains of flesh, piled up, bits of corpses mixed with earth, muddy and gory, to have one's arms or one's legs torn away, one's brain crushed—without profit to anyone, whilst one's old parents, one's wife, and one's children perish from hunger—that is what is called not to fall into the most dreadful materialism."—From "Mothers of Men and Militarism," by Mrs. J. S. HALLOWES.

THE VISIONS AT MONS.

AN ANSWER TO THE CASE FOR "THE BOWMEN."

In the "Evening News" of the 18th inst., Miss Phyllis Campbell answers the statements made by Mr. Arthur Machen in his book, "The Bowmen." In the course of her reply she writes:—

I have as little desire to say anything further in public as I had for the publication of my experiences in the "Occult Review." But the incentive still holds good. I believe that these experiences of the Allied soldiers have been of great spiritual comfort in thousands of bereaved homes; and I want, if may be, to help to keep alive that divine spark of consolation.

I think it wicked to write or say anything that may tend to stem the great wave of spirituality which these awful days have caused.

On the crucial point of the controversy there are two rival claims:—

1. Mr. Machen claims to have originated the whole affair by his piece of "idle fiction."

2. Others, including myself, state they heard of soldiers' visions before "The Bowmen" story appeared.

As to these rival claims, Miss Campbell points out that she, together with other women helpers engaged in attending on the wounded, heard from numbers of English and French soldiers of their visions of angels. Mr. Machen's argument, she considers, amounts to a suggestion that all those who testified to these accounts fabricated the story. And she remarks:—

As to whether soldiers did or did not see angels at Mons both Mr. Machen and I are in a somewhat similar position—with this great difference, I knew the poor fellows, and nursed many of them back to convalescence. Therefore, my belief in their stories is of greater value than his incredulity. He skates round this point by trying to make me prove that soldiers did see supernormal occurrences.

As to the question whether these stories of visions were in circulation before "The Bowmen" appeared, Miss Campbell refers to "The Crucible," by Miss Mabel Collins (reviewed in LIGHT of February 20th, 1915), in which the authoress quotes from a letter received from a young officer, who describes the terrible night marches in the retreat from Mons, and the "amazing hallucinations" which he and his comrades experienced. We can put aside the question whether these visions were real or not (Miss Collins offers an occult interpretation of a vision of "enormous men"). The point is that before "The Bowmen" was in print strange experiences were being described—experiences which could not owe their origin to Mr. Machen's little romance. Finally Miss Campbell remarks:—

Mr. Machen concludes by saying that a great host of soldiers have been back on leave or returned wounded or written home, and that they have all combined to keep silence as to this most wonderful of occurrences. That clinches it, he thinks. Mr. Machen forgets that relatively there are very few English soldiers alive to-day who were in the crucial fighting at Mons. And it is untrue to say "Nobody has come forward to testify at first hand." Such evidence exists; it has been published in the daily papers, and when the war is over and when the embargo of silence upon soldiers is removed Mr. Machen will be overwhelmed with corroborative evidence.

In the same issue of the evening paper from which the above is quoted, "M. R." asks this question: "How was the British army saved from annihilation in the retreat from Mons?" She remarks that no satisfactory military explanation has been given, and argues that from the official despatches and from the conviction expressed by officers and men who were at Mons, the inference can only be that something miraculous occurred.

"Explorer" writes:—

In the confidence that among the readers of LIGHT there will be many who welcome any testimony that corroborates such manifestations of the preternormal powers, I venture to refer to recently recorded facts witnessing the reported vision of angels or astral beings at Mons.

The evidence communicated to the "Church Times" lately, affirming that the Germans themselves attested the fact of some supernormal influence having been felt by their soldiers at Mons, which they set down to devilry, comes as a very interesting sidelight on this vexed question. Then the evidence from French sources of a similar conviction of preternormal action, recorded by Mr. Ralph Shirley in the "Occult Review" for July, adds a

welcome support to the faith of those who are not so simple or so sceptical as to be persuaded that the "Machen theory" is in the least adequate to account for multiplied statements of so diverse a nature.

Mr. Shirley's words are worth repeating. "It was pointed out to me in reply [to the said theory that Mr. Machen's novel was the parent of all the series of legends] that in France the said statements were not merely implicitly believed, but were absolutely known to be true; and that no French paper would have made itself ridiculous by disputing the authenticity of what was vouched for by so many independent eye-witnesses."

The testimony of the Lance-Corporal given to a representative of the "Daily Mail," and printed in its issue for August 12th, is another evidence of great interest. If I may be allowed to express an opinion on the occurrence, I should be inclined to judge that the vision recorded as seen by officers and men for about three-quarters of an hour did not represent angels, but was an astral representation of the crucifixion; that is to say, that the three figures of the Rood, as seen in Catholic churches abroad, and in this country before the Reformation, showed themselves to the wondering spectators.

Let it be borne in mind that it has been constant matter of note and admiration how everywhere in the shell-destroyed area the figure of the crucified Christ has been preserved intact, though all around were shattered buildings. The description of the three figures given in the account referred to supplies its own evidence for the plausibility of my suggestion. It reads thus: "I could see quite plainly in mid-air a strange light, which seemed to be quite distinctly outlined, and was not a reflection of the moon. The light became brighter, and I could see quite distinctly three shapes, the one in the centre having what looked like outspread wings. The other two were not so large, but were quite plainly distinct from the central one. They appeared to have a long loose-hanging garment of a golden tint. These figures were near the German line facing us." It will be apparent that the greater height of the central figure, the outstretched arms, the loose-hanging robes of the two side figures, all are consonant with the representation of the Rood.

The Rev. Alexander A. Boddy, Vicar of All Saints, Sunderland, writes enclosing an article from a local paper describing his recent ministerial work at the front. He states that he has had several opportunities of investigating the story of the vision at Mons. The evidence, he says, though not always direct, was remarkably cumulative, and came through channels which were entitled to respect. Angel forms have, he believes, been seen. He was reminded of one of the Biblical prophecies that at the time of a great crisis on the earth "great signs shall there be from Heaven."

A lady, whose name and address he holds, while nursing in a convalescent hospital, was told by a patient that at a critical period in the retreat from Mons they saw an angel with outstretched wings, like a luminous cloud, between the advancing Germans and themselves. And at that moment the onslaught of the Germans slackened. Unable to credit the story, she was discussing it later with a group of officers, when a colonel looked up and said: "Young lady, the thing happened. You need not be incredulous. I saw it myself."

FRESH EVIDENCE.

Striking confirmation of the visions has now been supplied by Private Robert Cleaver, of the 1st Cheshire Regiment, in an affidavit made before Mr. G. S. Hazlehurst, magistrate of the County of Flint. Private Cleaver swears that he was personally at Mons and saw the vision. Interviewed on the subject, Mr. Hazlehurst said:—

When I saw Private Cleaver, who struck me as being a very sound, intelligent man, he at once volunteered his statement and had no objection to signing an affidavit before me that he had seen the Angels of Mons.

He said that things were at the blackest with our troops, and if it had not been for this supernatural intervention they would have been annihilated. The men were in retreat and lying down behind small tufts of grass for cover. Suddenly the vision came between them and the German cavalry.

He described it as "a flash." I asked him if the angels were mounted or winged. He could say no more than that it appeared as "a flash." The cavalry horses rushed in all directions and were disorganized; the charge frittered away.

SOME TIME, somewhere, God will give you the time and opportunity to work and live every good thought that He has given you.—E. W.

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TRIFLES.

A vast amount of moral philosophy and proverbial wisdom has been devoted to proving the importance of trifles. Much of it, however, has been confined to a consideration of the value of pins and farthings. Quite a large school of the moralists of the past concerned itself with this side of the subject. A pin a day was a groat a year, and great and far-reaching were the effects of "early and provident fear." It was the "mother of wisdom," and revealed its maternal qualities by a tenderness for pennies. Careful attention to trifles led many followers of this wisdom to great wealth, in the gaining of which they suffered a tragic loss in other directions. Other and more important trifles than pins and pence were neglected, and at the end of the experiment the fact was disclosed in a soul shrivelled by material cares and bankrupt in health and happiness. The mistake of the victims lay in placing too narrow a construction on the words "thrift," "foresight," and "wealth." The last-mentioned term was especially abused and its meaning corrupted. In its pure sense it stands for well-being, and although it depends to some extent on the availability of pins and pence, it can survive their absence far more easily than the lack of other trifles less substantial but vastly more important. There are amongst us some happy souls who, having been nourished on a higher wisdom than that of political economy, would not barter their unsubstantial wealth of thought and feeling for all the world's stock of minted gold. They, too, have been gatherers of trifles, to which sky and earth and air, the company of friends and the study of books have contributed in overwhelming profusion. For it is true that in Nature and the natural life the best things are the cheapest and the most abundant. Even where we find that by an extreme attention to the ideal the man has suffered deprivation on the material side his fault is more venial, his loss less severe, than that of the opposite type. Lack of pence is easier to be borne than lack of peace. But it is when he has given *all* sides of his nature the needed means of expression that he becomes the most reliable judge of the relative values of trifles. He will tell you that just as the truths of mathematics are true only in mathematics, so the treasures of life are treasures only in the particular spheres in which they exist. Bodily health and an assured income have no value to a discarnate spirit, although if he is intelligent he will readily concede their importance to the spirit still in material conditions. It is one of the proofs of man's spiritual nature that even while in the body he becomes aware of the things which belong not only to his physical estate, but to that higher condition which he is in process of unfolding. He has to deal not only with pins and pence, but with moods and emotions—the scale of importance increasing as the object of his attention rises from the tangible to the ethereal world, an ever-ascending scale and an ever-widening

horizon. His stage of development is marked by the degree of value which he attaches to the various trifles he examines. For when he is of mature wisdom, he will see that they are all *relatively* valueless in comparison with that which observes and examines them—the soul itself. He will not deny their value altogether, but he will see that in every case such importance as they possess is derived entirely from the soul, which in time transmutes them all, so that the trifle of one stage of life may become the important thing on another, and *vice versa*.

In one sense nothing is really trivial, in another nothing is of final importance, because the spirit takes account of and uses everything—it is a gatherer of trifles—and yet retains its independence. To the body, death is a tremendous event—it is the end of it. To the spirit, death is a trifling episode in its career. The sole value of the trifle is the use—the lasting use—which can be made of it. It may command a King's ransom on earth and not have a pin's value in the marts of heaven, or, being of no earthly account at all, yet add a new beauty to the soul. The trifle may be a lustrous one in each case—the sparkle of a diamond, the bright glance of kind eyes. But the values are wide apart—it is the difference between the shining mineral and the shining human spirit. If it be true that "he who shuns trifles must shun the world," then clearly our course must be not to despise the trifle but to give it as nearly as we can its true value; and to do that requires not so much penetration as tolerance. Let us consider, for instance, the philosopher who disdains "the trivialities of small talk." It may not be so trivial as he thinks, and by condescending to join in the little social relaxation he might learn some lessons not at all trifling in value. Probably it is not until we come to cast up our earthly accounts that we shall know truly which of our circumstances were important trifles and which were not. Certainly we shall know then of how small importance were success or failure, riches or poverty, greatness or obscurity, compared with the way in which we behaved under each. For the event is the trifle—the soul is the master of events.

THE HIGHER SENSES.

Psychology, the analysis of man, shows the mind to be a compound, and that compound must be held together by the force of will. But will is subject to desire, and so you must first wish to do the thing, and then will it with all your powers of concentration, while drawing up with your utmost ability the plan which seems best able to lead you to success. Each man is absolutely responsible for his every act; and the man who claims to be the victim of circumstances is a weakling bound to fall. The universe is thought, and what you see is but stage, scenery, and furnishing.

The agnostics will pronounce all this a delusion. But for some people everything beyond the very limited five senses is a delusion. The reason why science never gets beyond a certain point is because of the importance attached to the five physical senses, while the far more important sixth and seventh senses are ignored. We on this plane know of those higher senses; and, already on earth, your creators of art and music and literature enjoy the sixth sense; and many of you in dreams have the seventh.

The sixth sense is the intuitive; it deals with the imagination, and plays a larger part in your present life than the first five senses which you recognise. The seventh is the spiritual; it is a technical part of the sixth, and gives a better understanding to it. It is because of your limitation to five physical senses that you live in the Third Dimension, and only a few so-called queer ones enjoy the Fourth Dimension, or faculty of seeing through an object, and not around or aside it. By getting the sixth and seventh senses clearly, you will think in the Fourth Dimension and get in touch with souls.

— "The Meeting of the Spheres," by CHARLOTTE G. HERBINE.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

VII.—WEIGHING-MACHINE EXPERIMENTS.

Experiment 10.—I wished to see if there was any serious reduction in weight of the medium or sitters due to the séance. In the tabulation below will be found a comparison of their weights just before and just after the séance, which lasted an hour and a half. One of the members, Master Sam Goligher, was absent on holiday.

Names of Sitters.	Weight Before Seance.	Weight After Seance.
Miss Kathleen Goligher (medium)	8st. 6lb. 6oz.	8st. 6lb. 4oz.
Mr. Goligher	8st. 13lb. 8oz.	8st. 13lb. 8oz.
Miss Anna Goligher	7st. 1lb. 4oz.	7st. 1lb. 2oz.
Miss Lily Goligher	5st. 7lb. 4oz.	5st. 7lb. 2oz.
Mrs. Morrison	7st. 5lb. 12oz.	7st. 5lb. 6oz.
*Mr. Morrison	9st. 9lb. 12oz.	9st. 9lb. 11oz.
Dr. Crawford	10st. 9lb. 14oz.	10st. 9lb. 8oz.

Although I have included myself, I was, of course, not one of the circle. The above results show clearly that very little, if any, matter was permanently removed from the bodies of the sitters. I myself seem to have lost as much as anybody, but probably natural causes were in operation as the evening was very warm.

Experiment 11.—Diminution in weight of the medium.

The accurate small platform weighing-machine, lent by Messrs. A. and T. Avery, Ltd., was used. The drawing-board, mentioned in Article V., was tied to the platform, and a piece of dark carpet was tacked to it, as there was reason to believe that white light rays from its surface were interfering with the intensity of the phenomena. The circle sat throughout the experiments with hands on knees, so that each member was physically isolated from the rest.

Initial weight of medium + chair + board = 9st. 4lb.

Having balanced accurately, I asked the operators to rap on the floor, as I wished to discover if a rap synchronised with increase or decrease of weight as registered on the weighing-machine. One or two raps were given, but of an intensity only just audible. Thereafter there were raps at intervals of a few seconds. As they became gradually louder I noticed a peculiar effect. Sometimes coinciding with each rap or blow on the floor, the steelyard would rise against the top stop and would sometimes fall against the bottom stop. I did not understand what was going on until I noticed that the weight of the medium, as balanced between the raps, was diminishing. Coinciding with increasing loudness of raps the weight of the medium continued to decrease, this process going on until the loudest sledge-hammer blows were being given, when the weight became stationary and did not decrease further, and thereafter, until the end of the experiment, remained steady. The time occupied in the process was about a minute.

Final weight of medium + chair + board = 8st. 10lb.

Final steady decrease in weight = 8lb.

When conditions became steady, I informed the operators that I was going to watch the process again. I accordingly turned on white light rays into the circle, which process always effectively prevents phenomena. Then I weighed medium, &c., again. New weight = 9st. 4lb. I then asked the operators to "set conditions" again and to rap at intervals. Again the weight began gradually to decrease and the loudness of the raps to increase, the loudness, so far as could be judged, being directly proportional to decrease of weight. When sledge-

hammer intensity was reached, the weight became steady again at 8st. 10lb.

It is, therefore, to be concluded that (1) raps, blows, &c., cannot be produced unless the medium's weight is reduced; (2) the intensity of the raps depends upon the decrease of weight and is apparently directly proportional to it; (3) the loss in weight is merely temporary, as on each occasion of reweighing after the experiment the initial dead weight of 9st. 4lb. was obtained; (4) the loss of weight is not effected suddenly, but, on the contrary, quite gradually; (5) after a time the loss of weight reaches a final amount and thereafter does not vary.

It seems to me that the loss represents actual matter temporarily detached from the medium and used in some yet unknown way, in the production of raps, blows, &c.

Experiment 12.—Effect of raps, blows, &c., on the floor, upon the weight of the medium.

Initial weight of medium + chair + board = 9st. 4lb.

When the reduction in weight, as mentioned in the last experiment, had reached a maximum, and the steelyard balanced at 8st. 10lb., I asked the operators to produce raps of various intensities on the floor. The results may be stated as follows:—

(a) Raps of all degrees of loudness. Result, corresponding and synchronous increase of weight of medium indicated by steelyard pressing for a second against top stop, the pressure roughly proportional to loudness of rap, varying from the slightest upward movement of steelyard to a force (as adjudged by sense of touch) of many pounds.

(b) Table pulled along the floor (without contact) *towards* medium. Result, continuous increase of weight of medium while movement was in progress.

(c) Table pushed along the floor (without contact) *away from* medium. Result, continuous increase of weight of medium while movement was in progress.

(d) Other impacts such as bouncing ball imitation and so on (see Article I.). Result, all cause synchronous and temporary additional weight, the lever again balancing after each blow.

Experiment 13.—Effect on medium's weight during levitation of table—verification experiment. (See Experiment 7.)

Perfect levitation was obtained, that is, levitation without perceptible jerk. The following is the result:—

Initial weight of medium + chair + board = 9st. 4lb.

Weight registered during levitation = 10st. 0lb. 8oz.

Weight of medium + chair + board at end of experiment = 9st. 4lb.

Increase of medium's weight due to levitation = 10lb. 8oz.

The weight of the table is 10lb. 6oz. The machine is accurate to 2oz., and perfect balance was obtained. There is, therefore, no doubt that during levitation the medium increases in weight by an amount equal to the weight of the table. In Experiment 7, her increased weight was 10oz. short of the weight of the table. However, during that experiment Master Sam Goligher was present as one of the circle, and some or all of the 10oz. may have been upon him; or the difference may have been due to experimental errors. But I have no doubt that in general the medium's weight during levitation is increased by the table's weight.

How are we, then, to reconcile the results of Experiments 11 and 13, where in one case the medium loses weight and in the other gains it? I think that it will eventually be found that the process during levitation is different from that during the production of raps and impacts generally. I think at present that the table is held statically balanced by something resembling a weightless fluid, and that for impacts another ingredient is necessary, namely, actual matter from the body of the medium. During the process of levitation I have never observed any initial or other decrease in the weight of the medium, but, on the contrary, always an increase. Again, in Experiment 11, the operators knew that raps and blows only were expected and no levitation was attempted; hence it is to be presumed that the reduction in weight then noted was that necessary for the work in hand alone. Also I would add that during levitation raps are very seldom given, and then only of the feeblest type.

Experiment 14.—Effect on medium's weight of levitated table jerking in the air.

* At the close of the séance, and just before the reweighing, Mr. Morrison, in a moment of forgetfulness, drank half a glass of water. This was weighed and the amount subtracted from his final weight, which may, however, be an ounce or two out.

The table being steadily levitated, the machine was dead balanced at 10st. 0lb. 8oz. I then asked the operators to jerk the table upwards in the air. This they did. I found that each jerk synchronised with an upward pressure of steelyard on top stop, indicating increased weight on medium. I also asked the operators to let table sag and arrest it before reaching the floor. I found that this also synchronised with increased weight on medium. I repeated the experiment many times, and the result was always the same.

Experiment 15.—To ascertain if any of the weight of levitated table was on Mr. Morrison, member of the circle, whose place is next the medium.

Mr. Morrison sat on the chair on the weighing machine and the medium took her ordinary chair.

Weight of Mr. Morrison + chair + board = 10st. 7lb. 6oz.
Weight registered during levitation = 10st. 7lb. 8oz.

Thus there is practically no effect.

However, on asking the operators to jerk up levitated table in the air, the steelyard went up lightly against top stop in synchronism, thus indicating that Mr. Morrison is, to some slight extent, psychically connected with the table.

G. K. CHESTERTON ON MIRACLES AND SPIRITUAL PHENOMENA.

The following racy passages are taken from Mr. G. K. Chesterton's brilliant book entitled "Orthodoxy." He is defending Christianity, especially in connection with its miraculous element, against the attacks of the agnostic:—

The ordinary agnostic has got his facts all wrong. He is a non-believer for a multitude of reasons; but they are untrue reasons. He doubts because the Middle Ages were barbaric, but they weren't; because Darwinism is demonstrated, but it isn't; because miracles do not happen, but they do; because monks were lazy, but they were very industrious; because nuns are unhappy, but they are particularly cheerful; because Christian art was sad and pale, but it was picked out in peculiarly bright colours and gay with gold; because modern science is moving away from the supernatural, but it isn't, it is moving towards the supernatural with the rapidity of a railway train.

One may surely dismiss that quite brainless piece of pedantry which talks about the need for "scientific conditions" in connection with alleged spiritual phenomena. If we are asking whether a dead soul can communicate with a living, it is ludicrous to insist that it shall be under conditions in which no living souls would seriously communicate with each other. The fact that ghosts prefer darkness no more disproves the existence of ghosts than the fact that lovers prefer darkness disproves the existence of love.

It is just as unscientific as it is unphilosophical to be surprised that in an unsympathetic atmosphere certain extraordinary sympathies do not arise. It is as if I said that I could not tell if there was a fog because the air was not clear enough; or if I insisted on perfect sunlight in order to see a solar eclipse.

As a common-sense conclusion . . . I conclude that miracles do happen. I am forced to it by a conspiracy of facts: the fact that men who encounter elves or angels are not the mystics and the morbid dreamers, but fishermen, farmers and all men at once coarse and cautious; the fact that we all know men who testify to Spiritualist incidents but are not Spiritualists; the fact that science itself admits such things more and more every day. Science will even admit the Ascension if you call it Levitation, and will very likely admit the Resurrection when it has thought of another word for it. I suggest the Regalvanisation.

The greatest disaster of the nineteenth century was this: that men began to use the word "spiritual" as the same as the word "good." They thought that to grow in refinement and uncorporeality was to grow in virtue. When scientific evolution was announced, some feared that it would encourage mere animality. It did worse: it encouraged mere spirituality. It taught men to think that so long as they were passing from the ape they were going to the angel. But you can pass from the ape and go to the devil.

If we could see the Universe as God views it, there would be one glowing, vivid field of boundless and everlasting Life, for He is not the God of the Dead but of the Living.—S. B. MCC.

THE WARRANT OF PROGRESS.—Nothing in the Universe is at a standstill, nothing goes backwards; a gigantic, incomprehensible wisdom (God) moves all things forward, towards greater and higher powers and possibilities.

SPIRITUALISM AND ITS MESSAGE.

A PLEA FOR A WORTHIER PRESENTATION.

BY HORACE LEAF.

The tendency of the present age is to bring everything to the bar of experience and reason. It is because of this that there has been so conspicuous a falling away from orthodox religious beliefs. Many people are determined to pay no attention to the claims of the Churches until they can prove, as well as affirm, man's survival of death. That is just what the Churches cannot do; and, indeed, they heartily condemn such a demand, although it is clearly a just one, for we have every right to inquire into a matter of so much importance to us as our spiritual nature and its future welfare. And at no time has its importance been brought home to the community at large more than at the present crisis, when the lives of so many brave young fellows, lives full of the greatest possibilities for the service of mankind, are being ruthlessly sacrificed. The question, "Where are our dead?" must be very prominent in the minds of those who have been bereaved under these tragic circumstances.

Where can they turn for an answer better than to Spiritualism? The facts of Spiritualism are historically and scientifically attested, and are open to investigation by all. Sincerity, common-sense, and persistency are the only requisites for the undertaking.

To Spiritualism, therefore, the people are turning increasingly. The positive pronouncements made in its favour by great secular authorities naturally inspire interest and hope. But what is Spiritualism doing to meet the new demands? It is with the deepest regret one must admit that as an organised representative body it is doing comparatively little, and that as a consequence it is failing in many instances to supply the needs of inquirers. Never was the time more ripe for spreading the good news; never was less done comparatively to seize the golden opportunity.

There is a plentiful supply of capable psychics, but no efficient organisation. They are left to act in an individual and private capacity. No provision is made for the exercise of their gifts for the movement; each must make shift for himself, and since support from societies is very small, they must use their powers almost entirely in their own séance-rooms, experiencing all kinds of inconveniences and difficulties arising from the visits of people who know absolutely nothing of the nature of psychic phenomena, and usually have altogether wrong ideas about the subject. These people need educating, and it is for Spiritualism to supply the means.

Spiritualism, however, is much more than psychic phenomena. They are its basis, but upon that basis a beautiful superstructure ought to be erected. The material is already to hand. Teachings of a rational, philosophical, mystical and religious nature have already been received from the spirit world. They lie upon the bookshelves of the student of the philosophy of Spiritualism. They fall to-day from the lips of our mediums and inspirational speakers. Too often, however, the instrument through which the message comes spoils it by dressing it in uncouth and illiterate phraseology; while the services of many who might become excellent mediums for the transmission of such teachings are unavailable, either because they themselves realise their lack of education, or because the spirits do so and wisely refrain from using them.

Spiritualism will never enter into its own until these faults are remedied and a good platform supplied; and it will never have that until proper provision is made for it. The present organisations are chiefly concerned with adapting existing public workers to the best advantage. That is very necessary; but they would do better if they gave their principal efforts to cultivating capable workers. Some of these organisations have been in existence a long time, and yet have made no real progress. The need has been seen, but it has been neglected. In this respect we are just where we were in 1855 when Spiritualism was introduced to this country. It is time we effected a decided advance.

This can be done if only a properly representative effort is made. The movement is not poor; in some quarters it is very

rich. But many poor movements have attained success by carefully preparing their speakers and exponents. Why, then, cannot Spiritualism? No religious movement can hope to win through unless well presented. None could win so well as Spiritualism, because none could be presented so well. Then why not do it? We want speakers, but speaking without depth of thought is of little value. The best aid to deep thinking is knowledge. Proficiency in all things comes by practice and every opportunity should be given for that. Spiritualism's greatest need is a good platform, and to obtain this desideratum it is essential that we should have a thoroughly equipped training college in which our future public workers shall be fully fitted for the exercise of their high calling.

FROM WORLDS UNREALISED.

PASSAGES FROM A PSYCHIC SCRIPT.

We published last month under the above heading (see pp. 326, 344 and 358) a number of messages of a very lofty spiritual character selected from a great mass of automatic script kindly placed at our disposal by the Rev. G. Vale Owen. These have elicited such warm expressions of appreciation that we are encouraged to draw further from the same source.

OF INSPIRATION.

The following message was received on Wednesday, November 26th, 1913:—

Many things there are of which I might speak to you, matters of organisation, and of the exercise of power as its influence and effect are seen by us as it passes on its way through our spheres to that of earth. Some of these things you would not be able to understand, and others, perhaps, but few among you would believe if they understood them. So I confine myself to the simpler principles and the mode of their working; and one of these is the *modus operandi* of the connection obtaining between us and you in the matter of inspiration.

Now, this is a word very expressive if understood aright, and very misleading if not so understood. For that we inbreath into the hearts of men knowledge of the truth of God is true; but it is only a very little of the truth. For more than this we do give to them, and, with other things, strength to progress and to work God's will, love to work that will from high motive, and wisdom (which is knowledge blended with love) to work God's will aright. And if a man be said to be inspired, this is not a singular case, nor one exceptional. For all who try to live well, and few do not in some degree, are by us inspired, and so helped.

But the act of inbreathing is not a very close way of describing the method of our work. It would the better apply as used subjectively of the one so-called inspired. He "breathes-in" our waves of vibrating energy as we direct those waves to him. So a man breathes-in and fills his lungs with the fresh breeze on the hill-side, and is refreshed. Even so he breathes-in the refreshing streams of power we waft towards him.

But we would not limit the meaning of the word to those alone who in eloquent words tell out to the world some new truth of God, or some old truth refurbished and made as new. The mother tending her child in sickness, the driver of the engine along the railway, the navigator guiding the ship, all, and others, do their work of their own peculiar powers self-contained, but, as occasion and circumstances require, modified and supplemented by our own. This is so even when the receiver of our help is unaware of our presence; and this more often than not. We give gladly while we are able; and we are able so long as no barrier is opposed to us by him we would help.

This barrier may be raised in many ways. If he be of obstinate mind, then we may not impose on him our counsel; for he is free to will and to do. And sometimes, when we see great need of our help being given, the barrier of sin is interposed and we cannot get through it. Then those who counsel wrongly do their work, and grievous is the plight of those to whom they minister.

Each individual chooses his own companions wittingly or unwittingly. If he flout the idea that we are present in the earth-sphere, or that any influence may proceed from what to him is the unseen and unknown, that matters not so he be of good intent and of right motive. He opposes to us no barrier of absolute negation. We help him gladly, for he is honest, and will some day in his honesty own his error—some day soon. Only this must be borne in mind—that he is not so sensitive as he would otherwise be to catch our meaning; and he will often mistake us, not knowing what we would impress upon his mind.

If the water-wheel be well oiled on its axle then the water turns it easily, but if it be rusty then the force must be increased in volume, and the wear, both of the wheel and its axle, is greater, and it moves more heavily. Also, the sailors may be accurate in obeying the instructions of the captain, even if he were totally strange to them. But if he be known to them well, then they are the better able in the storm, of a dark night, to catch his meaning in the orders he gives, for they know his mind and need but few words to tell them his wishes. So they who know us more naturally and more intimately than others are in better fettle to receive our words.

Inspiration, therefore, is of wide meaning and extent in practice. The prophets of old time received our instruction—as do those of to-day—according to the quickening of their faculties. Some were able to hear our words, some to see us—both as to their spiritual bodies—others were impressed mentally. These and other ways we employ, and all to one end, namely: to impart through such individuals to their fellow men instruction as to the way they should go, and in what way they should order their lives to please God, as we are able to understand His will from this higher plane. Our counsel is not of perfection, nor infallible. But it never leads astray those who seek worthily, and with much prayer, and with great love. These are God's own, and they are a great joy to us their fellow servants. Nor need we go far afield to find them, for there is more good in the world than evil and, as in each good and evil are proportioned, so are we able to help, and so is our ability limited.

Do then, each of you, these two things—see first that your light is kept burning as they who wait for their Lord, for it is His will we do in this matter, and it is His strength we bring. Prayers are allotted us to answer, and His answer is sent by us His servants. So be watchful and wakeful for our coming. . . . The other thing to bear in your mind is this: See you keep your motive high and noble, and seek not selfishly, but for others' welfare. We minister best to the progress of those who seek our help for the benefit of their brethren rather than their own. In giving we ourselves receive, and so do you. But the larger part of motive must be to give, as He said; and that way the greater blessing lies, and that for all.

The vessels of the flower empty themselves of their scent to the enjoyment of man, but only to be filled again with more, and, so doing, come to more perfect maturity day by day. The word of kindness is returned, and two people made happy by the initial act of one. Kind words later beget kind deeds. And so is love multiplied, and, with love, joy and peace.

A SUMMERLAND REUNION.

On the next day (November 27th) the discourse was continued:—

Following on what I have given you, I may add that very few there are who realise in any great degree the magnitude of the forces which surround men as they go about their business day by day. These forces are real, nevertheless, and close at hand—nay, they mingle with your own endeavours whether you will or no. And these powers are not all good, but some are malicious, and some are betweenwise, neither definitely good nor bad.

When I say "powers" and "forces," it is of necessary consequence that personalities be present with them to use them. For know this, not as of formal assent, but consenting thereto *ex animo*, that you are not, and cannot be or act, alone, but must act and will and contrive in partnership, and your partners you do elect, whether you do so willingly or no.

So it behoves that all be curious in their selection, and this may be ensured by prayer and a right life. Think of God with reverence and awe, and of your fellow-men with reverence and love; and do all things as knowing that we watch you and mark down your inner mind with exact precision, and that, as you are and become now, so will you be when you are awakened here; and what things now to you are material and positive and seem very real will then be of another sphere, and your eyes will open on other scenes, and earth be spoken of as that other sphere, and the life of earth as a journey made and finished, and the money and furniture, and the trees in your garden, and all you now seem to own as your peculiar property will not be any more at hand.

Then you will be shown what place and treasures and friends you have earned in the school of endeavour just ended and left behind forever. And you will be either full of sorrow and regret, or encompassed with joy unspeakable and light and beauty and love, all at your service, and those your friends who have come on before will be eager to show you some of the scenes and beauties of their present home.

Now, what, think you, will that man do whose life on earth has been a closed compartment, with no window for outlook into these spiritual realms? He will do as I have seen many do. He will do according as his heart is fashioned. Most such are

unready to own their error, for such are usually positive that the opinions builded up during a lifetime, and which have served them so well, cannot be so grievously in error. These have much to pass through before the light will serve their atrophied spiritual sight.

But those who have schooled themselves to "sit loose" to what are counted for riches and pleasures on earth shall find their laps not large enough for the treasures brought by loving hands, and their eyes not quick enough to catch all the many smiles of welcome and delight at the surprise they show that, after all, the true reality is but just begun, and that the new is much better than the old.

And now, my ward and friend, let me show you a scene which will point what I have written.

On a hill-side green and golden, and with the perfume of many flowers hovering round like music kissed by colour, there is an old gabled house with many turrets and windows like those which first in England were filled with glass. It stands amid trees and lawns and, down in the hollow, is a large lake, by the shores of which birds of many colours and very beautiful disport themselves. This is not a scene of your sphere but one on this side of the veil. It were of little profit that I argue to show the reasonableness of such things being here. It is so; and that men should doubt that all that is good and beautiful on earth is here with beauty enhanced and loveliness made more lovely is, on our part, a matter of wonder quite as great.

On one of the towers there stands a woman. She is clad in the colour of her order, and that colour is not one you know on earth. I would describe it as golden purple; but that will, I fear, convey little to you. She looks out towards the horizon, far away across the lake, where low-lying hills are touched by the light beyond. She is fair to look upon. Her figure is more perfect and beautiful than that of any woman on earth, and her face more lovely. Her radiant eyes are of a lovely violet hue, and on her brow a silver star shines and sparkles as it answers to her thoughts within. This is the jewel of her order. And if beauty were wanted to make her beauty more complete, it may be seen in just a tinge of wistfulness which but adds to the peace and joy of her countenance. This is the *Lady of the House* where live a large number of maidens who are in her charge to do her will and go forth on what mission she desires from time to time. For the House is very spacious.

Now, if you study her face you will see at once that she is there expectant; and presently a light springs up and flashes from her eyes those beautiful violet rays; and from her lips issues a message; you know this by reason of the flash of light, blue and pink and crimson, which darts forth from between them and seems to take wing far too quickly for you to follow it across the lake.

Then a boat is seen coming quickly from the right between the trees which grow on its borders; the oars flash and sparkle, and the spray around the gilded prow is like small spheres of golden glass mingled with emeralds and rubies as it falls behind. The boat comes to the landing-place, and a brilliantly-robed throng leap on to the marble steps which lead them up to the green lawn above. One is not so quick, however. His face is suffused with joy, but he seems also to be full of wonder, and his eyes are not quite used to the quality of the light which bathes all things in a soft shimmering radiance.

Then from the great entrance, and down towards the party, comes the *Lady of the House* and pauses at a short distance from the party. The newcomer looks on her as she stands there, and utter perplexity is in his gaze, rapt and intent. Then at last she addresses him, and in horney words this shining saint of God welcomes her husband: "Well, James, now you have come to me, at last, dear, at last!"

But he hesitates. The voice is hers, but different. Moreover, she died an old woman with grey hair, and an invalid. And now she stands before him a lovely woman, not young nor old, but of perfect grace and beauty of eternal youth.

"And I have watched you, dear, and been so near you all the time. And that is past and over now, and your loneliness is gone forever. For now we are together once again, and this is God's Summerland, where you and I will never grow old again, and where our boys and Nellie will come when they have finished what is theirs to do in the earth life."

Thus she talks, that he may get his bearings; and this he does at last, and suddenly. He bursts into tears of joy, for it comes to him that this indeed is his wife and sweetheart, and love overcomes his awe. He moves forward with his left hand over his eyes, just glancing up now and then, and when he is near she approaches him quickly, draws him into her arms and kisses him, and then, throwing one arm about his neck, takes his hand in hers and leads him up the steps, with slow and gentle dignity, into the House she has prepared for him.

Yes, that house is the heavenly counterpart of their home in

Dorset where they lived all their married life, until she passed hence, and where he had remained to mourn her absence.

This, my ward, I have set down by way of pointing, with homely incident, the fact that the treasures of heaven are not mere words of sentiment, but solid and real, and, if you will not press the word, material. Houses and friends and pastures and all things dear and beautiful that you have on earth are here. Only here they are of more sublime beauty, even as the people of these realms are of a beauty not of earth.

Those two had lived a good life as country squire and wife, both simple and god-fearing, and kindly to the poor and the rich alike. These have their reward here; and that reward is often unexpected in its nature, as it was to him.

This meeting I myself witnessed, for I was one of those who brought him on his way to the House, being then of that sphere where this took place.

(What sphere was it, please?)

The Sixth. And now, friend, I will close, and would I might show you now some of these beauties which are in store for the simple-hearted who do what they can of love, and seek the righteousness of God to please Him rather than the high places among men. These shall shine as the stars and as the sun, and all around them shall take on more loveliness by reason of their presence near. It is written so, and it is true.

(To be continued.)

WILLIAM SHARP AND FIONA MACLEOD.

One of the curiosities of modern literature is seen in the case of Professor William Sharp. That portion of his work written under his own name, although of high quality, was curiously lacking in the wonderful elements of poetic imagination which flowed into it when he wrote his Celtic romances under the pen-name of "Fiona Macleod." For a long time "Fiona Macleod" was believed to be another writer—a mysterious woman the secret of whose identity was jealously preserved. Even now when the secret has been revealed there are those who will not be convinced; so wide is the difference between the two styles that it seems to them incredible that one mind could have achieved both. It is as though Pope or Southey should have produced work in the manner of Keats or Shelley. Some have traced a psychic element in the phenomenon, for William Sharp is said to have had some remarkable spiritual experiences.

Our Californian contributor, Mr. A. K. Venning, sends us the following extracts from the work of William Sharp, some of which he thinks have a bearing on subjects recently discussed in *LIGHT* :—

REVELATION.

God may be beyond the veil of mortal life, but I cannot see that He has given us any definite revelation beyond what pure Deism teaches, viz., that there is a Power—certainly beneficent, most probably eternal, possibly (in effect, if not in detail) omnipotent—who, letting the breath of His being blow through all created things, evolves the Ascidian into man, and man into higher manifestations than are possible on earth, and whose message and revelation to man is shown forth in the myriad-paged volume of Nature, and the inherent yearning in every human soul for something out of itself and yet of it. Of such belief I may say that I am.

THE PROBLEM OF EVIL.

The Universe is eternally, omnipresently and continuously filled with the breath of God.

Every breath of God creates a new convolution in the brain of Nature, and with every moment of change in the brain of Nature new loveliness is wrought upon the earth.

Every breath of God creates a new convolution in the brain of the human spirit, and with every moment of change in the brain of the human spirit new hopes, aspirations, dreams, are wrought within the soul of the living.

And there is no evil anywhere in the light of the creative breath, but only everywhere a redeeming from evil, a winning towards good.

ON THE ETRUSCAN TOMBS.

I was much struck with the symbolism and beauty of the ornamental portions [of the Etruscan tombs], death evidently to the ancient Etrurians being but a departure elsewhere. The comparative joyousness (exultation, as in the symbol of the rising sun over the chief entrance) . . . contrasts greatly with the joylessness of the Christians who have done their best to make death repellent in its features and horrible in its significance, its possibilities. Only a renaissance of belief in the Beautiful, being

the only sure guide, can save modern nations from further spiritual degradation—and not till the gloomy precepts of Christianity yield to something more akin to the Greek sense of beauty will life appear to the majority lovely and wonderful, alike in the present and in the future.

THE FLOWER OF SORROW.

The other night, tired, I fell asleep on my sofa. I dreamed that a beautiful spirit was standing beside me. He said: "My brother, I have come to give you the supreme gift that will heal you and save you."

I answered eagerly: "Give it me—what is it?"

And the fair, radiant spirit smiled with beautiful solemn eyes, and blew a breath into the tangled garden of my heart—and when I looked there I saw the tall white Flower of Sorrow growing in the sunlight.

• THE PERFECT ROSE.

AN ALLEGORY.

A gorgeous garden lay shrouded with mist and darkness without. Within, along its winding paths grew roses, nothing but roses, of all kinds and colours, all glowing and burning under the kiss of the sun, for in the garden the sun shone brilliantly, though heavy clouds occasionally dimmed its brightness.

Into this garden, through a moss-grown gate, pushed a crowd of men and maidens, each eager to possess a rose of their own, and once inside a kind of delirium seized them and they rushed frantically to pluck one. In their haste they jostled one another, and sometimes it happened that two seized the same, and the delicate flower, quivering and bruised, shed its petals in a shower upon the ground, only a few crushed and crumpled rose-leaves remaining upon the stem.

And still the roses bloomed on. There were damask, and white, and brilliant red. Some of them had many thorns, and he that would gain them had to exercise great care. Some were full-blown, and as the wind ruffled their fragrant leaves, the utmost recesses of their being were reached. Others had their petals tightly folded round their hearts, and some would never open—the frost had nipped them all too soon.

Now, it was a law in this garden that no mortal should possess more than one rose. As he entered the garden he was given his choice. They all seemed very sweet to him, their perfume was intoxicating, and often he would wander to the nearest tree and possess himself of the fairest bud. Others were affected differently. They journeyed up and down, comparing and touching first one and then another, and the further they went the less inclined they were to make their choice, till at last they said to themselves, "What need to have one at all? If I gathered one for myself I must see that it does not wither. I should have the care of it: it would perchance in time become a burden to me, and it would be a pity to inconvenience myself. Suffice it for me that I enjoy them as they are."

Then came a band who, with fiendish laughter, sprang among the trees and scattered the beautiful blossoms, so that they fell apart with broken trailing stems and lay withering on the ground.

One summer night, just as the sun was setting, and the silver moon shed its faint radiance over the still garden where the roses throbbed and sighed, the entrance-gate was pushed ajar and a solitary figure entered, with wide-open, timid eyes. She passed up the path, no one noticing her, and as she gazed upon the scene a great yearning filled her soul that she, too, might have a rose of her own, and yet a voice seemed to haunt her, coming she knew not whence, and whispering, "Not for you, not for you." Now and again she stepped toward a glowing tree and bent her face towards its blossoms; but the perfume seemed faint to her, and the glamour that in the distance had seemed their beauty faded, and she knew that they, indeed, were not for her. So she continued on her way along the winding path, now and again looking wonderingly at the crowd that surged around and occasionally pushed against her. Once or twice she saw one lovingly bend over a dainty blossom and with tender care gather it and place it to his heart. Then it was that a fierce yearning possessed her, but she sighed and still wandered

on, for there was no standing still in this beautiful garden. Though there were numberless branch paths through which one could wander and almost lose oneself, yet they were all connected with the main way, and some irresistible force which few understood guided the steps of the thoughtless throng toward the narrow upright door at the far end of the garden, which was constantly opening wide enough for one to pass through.

It was interesting sometimes to watch the crowd as it neared this portal. Some would approach it with buoyant step, their rose held tenderly to their breast—their most cherished possession. The object of their wanderings accomplished, their destiny fulfilled, they looked forward to the wide, brilliant country with its emerald meadows and glittering rivers, which they knew lay beyond, hidden from sight only by the iron-barred door. Others arrived with halting step. They were very tired, they had been wandering so long. Every by-way was known to them, yet they had not accomplished the object of their search, and now, as they neared the gate, they would fain pluck at the few remaining blossoms; but as they stretched their hands to do so, the roses seemed to fade and vanish. And so, with mournful, unsatisfied faces they, too, passed through the door.

The years went slowly by, and still the woman pursued her path, but she was no longer timid and frightened, and with firm, light footstep she passed on her way, but yet she held no visible flower to her heart. But over her brow a shimmering radiance was cast, and the spirit of the roses breathed about her. She sang for gladness, and all the garden was to her a beautiful paradise. Loneliness she felt no more, for had not the spirit of true love been given her, and though she might not wear its outward semblance, yet clasped to her heart she had the real essence that could never wither nor fade, and that as the years waned and the door was approached would but grow more and more brilliant, till at last the perfect rose should be all her own, and the journey would not have been in vain.

SIDE-LIGHTS

The subject of the Mons visions is to be dealt with in a book by Miss Phyllis Campbell to be called "Back of the Front." The authoress will include in her book many of her own adventures behind the firing line.

Mr. Marshall Wood's new wedding hymn, "Fount of all Life," has received very wide notice and appreciation in the Press. We learn that Mr. Wood has had some remarkable psychic experiences, which he may shortly give to the Press—especially to *LIGHT*.

"A Friendly Talk with Socialists and Others," by Joseph Bibby (the P. P. Press, Liverpool, 6d. net), consists of a series of articles, the product of the ripe thinking of an enlightened business man. We found especial interest in the Prologue, in the course of which Mr. Bibby gives the results of some observations on social and industrial life, gathered by him in the course of a journey round the world. He concludes that "the next step in social advancement will not be towards a Democratic Socialism, but in the direction of a more enlightened capitalism." The essay on the war brings out Mr. Bibby's acquaintance with the psychological side of human action.

Mrs. Annie O. Tibbits, the novelist, tells in a daily paper the following curious story of a "phantom train": "At an inquest upon a man who had been killed by a passing train at a level crossing a witness stated that he himself had *heard* and *seen* a phantom train pass about three minutes before the real one actually did so. And it was given as a reason for the accident that the victim, hearing and seeing it too, had walked on to the rails believing it was the express which had passed. The witness stated that the sound of the phantom train had scarcely died away before the other arose, and he attributed his own escape to his amazement which caused him to stop and listen until it had passed." This phenomenon of the coming event

casting its shadow before it has some remarkable parallels in psychical records.

A lady correspondent at Richmond, Surrey, narrates an experience that occurred recently at a séance in her home. Her father, who sat with his eyes closed, asked the sitters to watch his face, the left side of which was quite indiscernible in the evening light (there was no artificial illuminant). Presently in the place of his left eye appeared an eye, large, deep blue, and soft in expression. It did not remain long, but while retaining its shape assumed more of a phosphorescent appearance, lighting up the whole of the darkened cheek. All the sitters witnessed this phenomenon and three of them meanwhile saw the face undergo changes of form in quick succession, some of the likenesses assumed being readily recognised. Our correspondent asks if any other readers of *Light* have had similar experiences.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Physical Deformities and Karma.

SIR.—The following solution is given by reincarnationists for an ill-formed or ill-shapen body. They say that either the Ego has misbehaved itself in a former incarnation, and is now reaping its Karma, or, literally, is being punished for the offences committed; or that it is possibly a young Ego taking its first incarnation, and therefore inexperienced in the arts and crafts of body-building. Its interior architectural mentality, lacking experience and exercise, produces a misshapen mechanism for itself. They also say that the savage races are young Egos experiencing their first or second incarnation in the earth, and for this reason are backward in civilisation and culture.

If this is so, how are we to account for the fact of there being so many among savage tribes gifted with a superb physique physically, indicating thereby that they must have a very superior mental architect within to have set them up so well? When the Somali people were in England some years ago, and were acting at the Crystal Palace grounds, I was much impressed by their lithe grace and agility. There was an ease, grace and rhythmic grandeur about their movements which filled me with a feeling of contempt for the ordinary Englishman, who in comparison was very stiff and mechanical in his movements, notwithstanding our superior civilisation.

How is this grace of movement and fine physique compatible with the idea that they are baby Egos, possessing an undeveloped architectural mentality within?—Yours, &c.,

F. V. H.

Cromwell's Faith in the Unseen.

SIR.—Cromwell, in describing one of his minor successes against the Royalists in 1645 to the Committee of State, wrote: "I hope you will pardon me if I say God is not enough owned. We look too much to men and visible helps; this hath much hindered our success. But I hope God will direct all to acknowledge Him alone in all things." (Morley's "Cromwell.")

This is interesting in view of present events and the alleged psychical phenomena at the front; and is quite in line with what Miss Bates writes in her excellent letter concerning John Nicholson (p. 275). Cromwell even believed that God "put a cloud over the moon, thereby giving us opportunity to draw off those horse to the rest of the army" (Carlyle's "Life of Oliver Cromwell"). He was certainly fully justified, if there is any truth in pragmatism!—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

LORD, we pray not for tranquillity, nor that our tribulations may cease; we pray for Thy spirit and Thy Love, that Thou grant us strength and grace to overcome adversity.—SAVONAROLA,

SOCIETY WORK ON SUNDAY, AUGUST 22nd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. E. Haviland's address on "Undeniable Evidence" was deeply interesting and instructive. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION.—*13B, Pembridge Place, Baywater, W.*—Morning and evening, Mr. Horace Leaf delivered addresses and gave clairvoyant descriptions. For next week's services, see front page.

CHURCH OF HIGHER MYSTICISM.—*22, Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith's inspirational address in the morning, on "Spiritual Gifts," was greatly enjoyed. At the evening service she related some of her remarkable psychic experiences. For Sunday next, see advt. on front page.

FOREST GATE, E. (FORMERLY STRATFORD).—*EARLHAM HALL*—Mrs. Roberts' address, "Realisation," was much appreciated. Mr. Roberts gave some clairvoyant descriptions. Sunday next, Mrs. Podmore, address and clairvoyance.—W. H. S.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Mr. G. Prior gave interesting addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Gordon. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, at 8, public meeting.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mr. Aaron Wilkinson gave excellent addresses and clairvoyance. Sunday next, at 11.15 a.m. and 7 p.m., addresses by Lyceumists, 3 p.m., Lyceum. Tuesday, 3, p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—The president delivered an address, "Is Warfare Murder?" and also gave clairvoyant descriptions. Sunday next, at 11, service and circle; at 7, Mr. G. R. Symons. Thursdays, at 8, service and circle.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD.*—Mr. H. Wright gave an address and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Webster, address and clairvoyance. Friday, at 8, public meeting. September 17th, auric readings by Mrs. Neville.—F. K.

WOOLWICH AND PLUMSTEAD.—Mrs. Podmore gave an address on "Hope," and clairvoyant descriptions. 18th, address by Mr. Moores; psychometry by Mrs. Peeling. Sunday next, 3 p.m., Lyceum; at 7, Mr. Horace Leaf, address and clairvoyance. Wednesday, at 8, Mr. Wright, address and clairvoyance.

HACKNEY.—*240A, AMHERST-ROAD, N.E.*—Mrs. Sutton gave an address on "Life in the Spirit World" and excellent clairvoyant descriptions. Sunday next, 7 p.m., Mrs. Alice Jamach, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, Mrs. Turner gave an address; evening, Miss Violet Burton spoke under inspiration on "The Gift of Life." Sunday next, 11.30 a.m., Mr. Stott, address, and Mr. Abethell, auric readings. 7 p.m., usual service. September 2nd, 8.15, Mrs. Podmore, 5th, 7, Mrs. Miles Ord.—T. G. B.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, service conducted by the members; evening, inspiring address by Miss Graeter, clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., Mr. Bailey, address, "What is the Use of Spiritualism?" Personal messages through Mrs. Ball; 6.30 p.m., Mr. G. T. Brown, address, "Well Armed."

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, public circle, conducted by Mr. Ashley. Afternoon, Lyceum Session, conducted by Mr. P. Smythe. Evening, lecture, illustrated by charts, on "The Human Aura," by Mrs. Clara Irwin. Sunday next, 11.30, circle; 7, address, Miss Morris. Thursday, 8.30, address, clairvoyance, Mrs. Brownjohn. Friday, 8, séance, physical manifestations, Mr. C. A. M. Goodwin.

BRIXTON.—*143A, STOCKWELL PARK-ROAD, S.W.*—Mrs. Mauder gave an address, followed by clairvoyance. The spirit names of Victor and Truth were bestowed upon the infants of Mrs. Macroe and Mrs. Roper by Miss Nuthall. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Neville, address and clairvoyance. September 5th, Mrs. Clempton. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

STRATFORD.—*IDMISTON-ROAD, FOREST-LANE.*—Afternoon, Lyceum, conducted by Mr. Tae; evening, Mr. Hayward, address on "Our Church," followed by well-recognised clairvoyance by Mrs. Hayward. 19th, Mr. Hurrell, address and psychometry. This was Mr. Hurrell's second "platform," and he made a very good impression. Sunday next, 3 p.m., Lyceum, open session; 7, Mr. MacIntosh. September 2nd, Mrs. Orlowski, 5th, Mr. and Mrs. Hayward. 12th, Mrs. Mauder.—A. T. C.

TOTTENHAM.—684, HIGH ROAD.—In the unavoidable absence of Mr. Huxley, Miss Morris gave an address on "Life's Realities."

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Mary Gordon gave an address on "The Life Everlasting"; also clairvoyance.—V. M. S.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Clairvoyant descriptions by Mrs. Letheren.—E. F.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. F. Pearce; soloist, Miss L. Terry. 19th, address by Mr. F. T. Blake.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address on "Like Builds Like." Master Donohue presided and gave clairvoyant descriptions.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD. Addresses and answers to questions by Mr. W. H. Evans. 19th, lecture on "Healing" by Mr. Lonsdale.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. S. Hope spoke on "Reminiscences" and gave clairvoyant descriptions. Mr. Beardsworth, the president, read a paper on "The Mystery of Destiny."—E. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. Percy Street gave addresses on "The Great Silence" and "What it Means to Love our Enemies." Monday, address by Mr. Churn, clairvoyance by Mrs. Street.—C. S.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Mrs. Gale gave an address on "Faith"; clairvoyant descriptions by Mrs. Short; soloist, Mrs. Endicott. The meeting was conducted by Mrs. Easterbrook.—E. E.

PAIGNTON.—Afternoon and evening, Mr. Powell, of Merthyr, gave interesting addresses on "What is Spiritualism?" and "Some Objections Answered," followed by striking clairvoyant descriptions.

TORQUAY.—Mr. E. R. Williams gave an inspirational address on "God and Man," followed by clairvoyant descriptions and messages by Mrs. Thistleton. 19th, public service, with addresses and clairvoyance.—R. T.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—In the morning Mrs. A. Jamrach delivered an address on "Death and the Resurrection," followed by clairvoyant descriptions, and in the afternoon gave a very successful séance.—M. W.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Geo. Tayler Gwinn gave addresses on "Man's Responsibilities" and "The Judgment"; Miss Hilda Jerome gave clairvoyant descriptions. 18th, concert in aid of church debt.—J. McF.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Morning, public circle; evening, address by Miss Coleman on "Here and Hereafter." Clairvoyance was given also at after-circle. 23rd, Mrs. Inkpen officiated at the two meetings. Good attendances throughout week-end.—T. A.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address, "Is Life Worth Living?" also descriptions and messages by Mrs. Neville. 16th, ladies' meeting, address and clairvoyance by Mrs. Mauder. 18th, Mrs. Jamrach answered questions, followed by descriptions and messages.—E. M.

CONCERT AT PORTSMOUTH.—A vocal and instrumental concert in aid of the church debt in connection with the Portsmouth Temple of Spiritualism was held on the 18th inst., Mrs. Harding being entirely responsible for the arrangements. The chief contributors were as follows: The Bijou Orchestra, under the conductorship of Mr. Brooks; Mrs. Simpson, Miss Winnie Charles, and Mr. Wheeler, vocal soloists; Mr. F. Horwill, comedian; Miss E. Solomon, elocutionist; pianoforte, Misses Harding and S. Solomon. The piano was kindly lent by Messrs. Godfrey and Co., Southsea. An appeal for collections resulted in a good response.—J. McFARLANE.

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